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THE TREASURY OF HOLY BENEDICTIONS

SHAYKH SUFI RIAZ AHMAD
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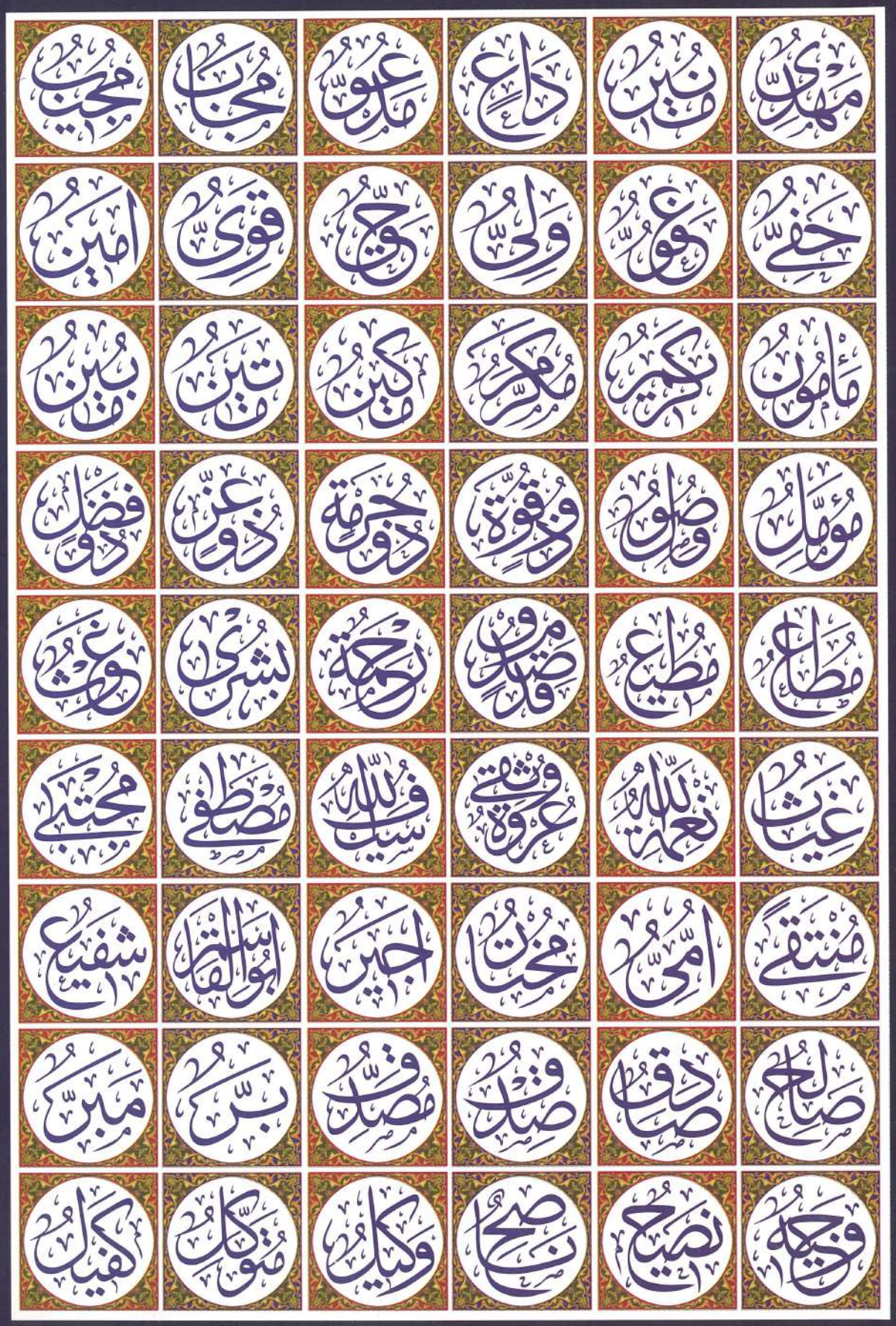
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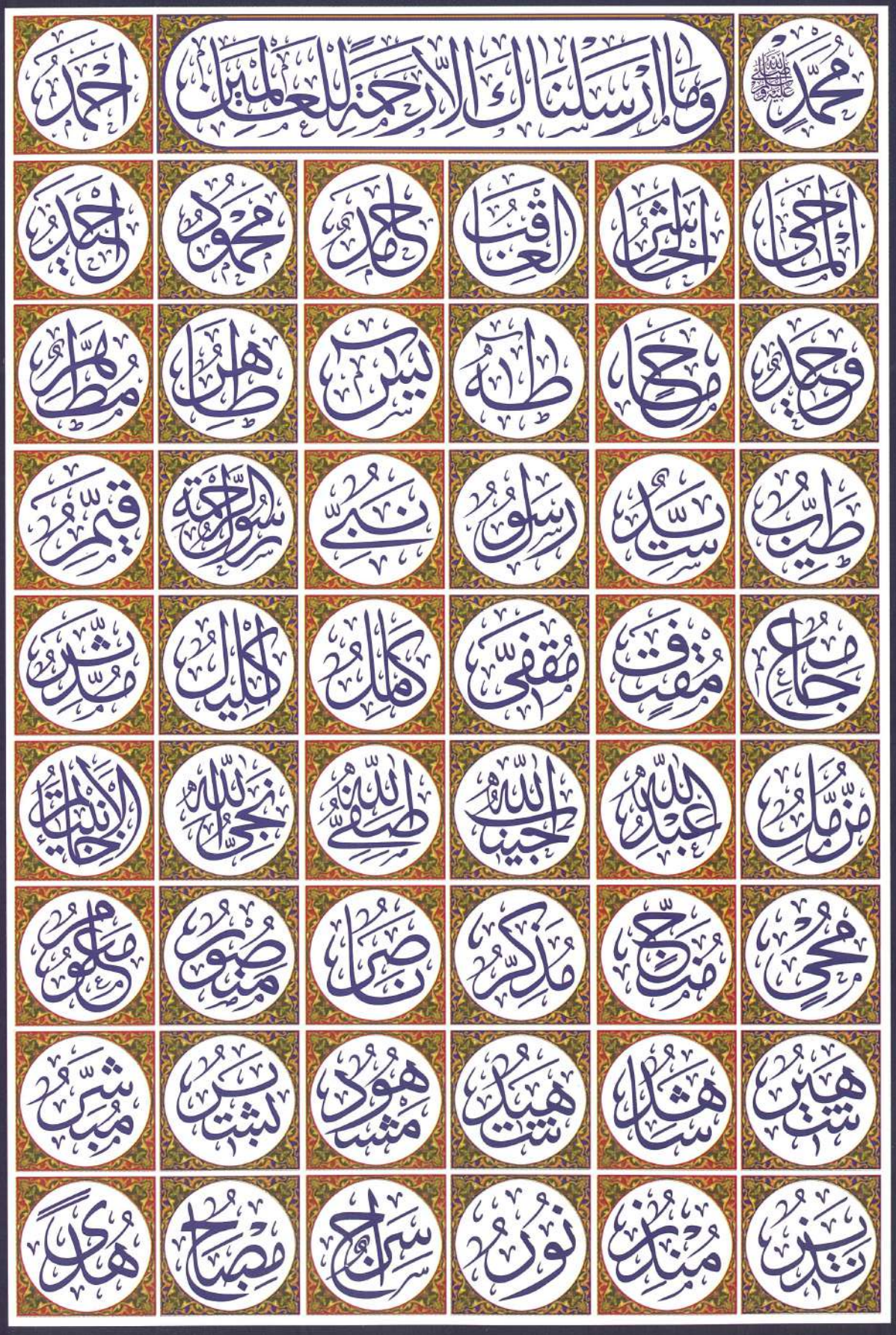
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THE TREASURY OF HOLY BENEDICTIONS

SHAYKH SUFI RIAZ AHMAD
NAQSHBANDI MUJADDADI ASLAMI

THE TREASURY OF HOLY BENEDICTIONS

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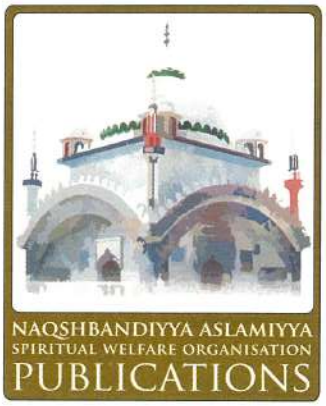

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Table of Contents

	Page No.
Excellence of Pledging Allegiance	1
Note of Commencement	2
The Commandment Requiring Believers to Invoke Blessings upon the Holy Prophet	4
Important point	9
Verification	10
The Decision of Allah	11
Plunge in to Mercy	12
Remembrance of the Holy Prophet	13
An Instruction Issued by the Magnificent Prophet Muhammad	14
An Instruction Issued by Hazrat Abu Bakr as-Siddiq	14
The Philosophy of Abu Sulayman	15
Forty ahadith regarding durood sharif	15
The Commandments of Allah	19
The Honourable Companions	21
The Blessed sayings of the Noble Saints	24
IMPORTANT NOTE	44
The Benefits of Durood Sharifs from The Holy Traditions	45
Holy Supplications of Benedictions and Salutations by Various Master of Spiritual Orders	49
Paradise Expands by reciting Durood Sharif	52
The Angels scribe Durood Sharifs upon Scrolls	54
Glad Tidings of Long Life by Hazrat Sayyiduna Muhammad	56
The Existence of Hazrat Sayyiduna Muhammad is the Centre of the entire Universe.	56
The Fountain of Hazrat Sayyiduna Muhammad is the Water of True Life	57
The Resplendence of the Spirit	58

Table of Contents

	Page No.
Explanation of Love	61
The Holy Countenance of the Most Chosen is Mentioned in the Glorious Qur'an	61
The Witnessing of the Most Noble Messenger	62
Crucial Point to bear in Mind	63
The Beauty and Elegance of His Glorious Countenance	64
The Angels Seek Repentance on Behalf of The Writer of Durood Sharif	67
The Magnificent Reward for Writing Durood Sharif	68
Purification of the Heart	78
Entrance into the Fire of Hell	78
Wretchedness	79
Deprivation from seeing the noble Messenger	81
The Curse of Angels	82
The Sign of the Love for the Most Compassionate Messenger	83
Durood Sharifs are the means to attain The Intercession of the Most Noble Messenger	91
The Holy Prophet Himself Listens to Durood Sharif	93
The Reproach for Neglecting to Invoke Blessings Upon the Holy Prophet	95
Unparalleled love	106
The Personality of the Compilers of this Durood	110
The Philosophy of Imam Razi	121
An Extraordinary Hadith	133
A Narrative	147
A True Incident Denoting the Fact that by the Virtue of Durood Sharif, One is relieved from the Pangs of Death	228
The Blessed Life of Shaykh Sufi Muhammad Aslam	233
Khatam Ul Khawaghan	243
Qasida Burda	286
Duood Sharif Arabic	400

Durood Sharif Collection			
No.	*Title*	*English*	*Arabic*
1	Durood-e Ibrahimi	102	399
2	Durood-e Khizri	102	399
3	Durood Sharif	103	399
4	Durood-e Gawth al-Azam	103	398
5	Durood Sharif of Friday Night	104	398
6	Friday Durood Sharif	104	397
7	Thousand Day One Durood Sharif	105	397
8	Durood Sharif when shaking hands	107	396
9	Durood-e khas	107	396
10	Durood-e Mukashafah	108	396
11	Durood-e Aliyyul Qadr	109	395
12	Durood Sharif	111	395
13	Durood Sharifs	112	395
14	Durood Sharif	112	395
15	Durood Sharif	113	394
16	The Method of being visited by the Master of Both The Adobes	114	394
17	Durood-e Imam Shafi'i	114	394
18	Durood-e Kawsar	115	393
19	Durood-e Alaa	115	393
20	Durood Sharif	116	393
21	Durood Khamsah	117	392
22	Durood Chistiyyah	118	392
23	Durood-e N'imal Badal Sadqah	118	392
24	Durood Sharif	119	391
25	Durood-e Thiryaqul Amrad Treatment of Disease	119	391
26	Durood-e Tayyib	120	390

27	Durood-e Samarat	121	390
28	Durood-e Huzuri	122	390
29	Durood-e Muhammadi	123	388
30	Durood-e Tunajjina	124	388
31	Durood-e Nariyah	125	387
32	Seventy Thousand Virtues Seventy Thousand Days	126	387
33	Durood-e Hazarah	126	386
34	Durood of Fourteen Thousand Virtues	126	386
35	Durood of One Hundred Thousand Virtues	127	386
36	Durood Sharif of One Treasure	128	385
37	Witnessing the Blessed Countenance of The Holy Prophet	129	385
38	Durood-e Qur'ani	129	385
39	Virtues For One Thousand Days	130	384
40	Durood Sharif A Great Source of Forgiveness	130	384
41	Virtues For One Thousand Days	131	384
42	Complete Success In Both Worldly & Religious Life	131	384
43	Ten Thousand Virtues	132	383
44	Durood-e Fatih	134	383
45	Proved Practice of Beholding Witnessing the Blessed Countenance of The Holy Prophet	136	382
46	Durood Sharif of Mystery and Secrecy	137	382
47	Durood-e Shah Wali-Allah	137	381
48	Durood-e Nur	138	381
49	Durood-e Aqtab	139	381
50	Durood-e Sawab	139	380
51	Durood Ibn Kasir	140	380
52	Durood-e Barakat Kasira Abundance of Blessings	141	380
53	Durood-e Shafa'at	141	379

54	Durood-e Mushahadah	142	379
55	Durood-e Faqri	143	379
56	Durood Sharif	144	378
57	Durood Sharif	144	378
58	Durood-e Rahmat	145	378
59	Durood-e In'aam	146	377
60	Durood-e Qalbi	146	376
61	Durood-e Awwal Foremost Holy Benediction	147	376
62	Durood-e 'Izaz	148	375
63	Durood-e Ni'math-ul Uzma	150	375
64	Durood Imam E-Busiri	151	375
65	Durood-e Habibi	153	374
66	Durood-e Mustajab ad-Da'wah Acceptance of Supplications	154	374
67	Durood-e Awwalu Akhir	154	374
68	Durood-e Mustafa	155	373
69	Durood-e Sa'adat	156	373
70	Durood-e Qutub	157	373
71	Durood-e Nuri	159	372
72	Durood-e Naqshbandiyah	161	372
73	Durood-e Shazli also known as Salawatul Shadhili	162	372
74	Durood-e Afzal	162	371
75	Durood-e Dawami	163	371
76	Durood-e Batin	164	371
77	Durood-e Mujtaba	165	370
78	Durood-e Ta'alluq	165	370
79	Durood-e Kashf Unveiling of the Hidden	166	370
80	Durood Husool e-Rahmat	167	369

81	Durood Dhidar	168	369
82	Durood Hallal Mushkilat	169	369
83	Durood-e Kamaliyya	171	368
84	Durood Sharif	172	368
85	Durood Sharif	173	368
86	Durood Sharif	173	367
87	Durood Sharif	174	367
88	Durood Sharif	175	367
89	Durood-e Ithsam	176	366
90	Durood Sharif	177	365
91	Durood Sharif	177	365
92	Durood-e Ghawthiyya	178	365
93	Durood-e Shifa-e Qulub	179	364
94	Durood-e Najat	180	364
95	Durood-e Nusrat	181	364
96	Durood-e 'Arifeen The Gnostic	182	363
97	Durood-e Ruhi The Spirit	184	361
98	Durood-e Taj The Crown	184	360
99	Durood-e Lakh-khi	187	359
100	Attaining Virtues throughout the Day for Reciting Durood Sharif	188	356
101	The Court of the Pious and the Durood Sharif of Sayyida Fatima az-Zahra	189	356
102	Durood-e Khizri	190	355
103	Means to Increase Provision by Reciting Durood Sharif	191	355
104	The means to effect forgiveness from Allah for those deceased in the graveyard	191	354
105	Durood Sharif	193	354
106	The Durood Sharif Recited by Hazrat Sayyiduna Musa	194	353
107	The Durood Sharif Recited by Hazrat Sayyidah Fatima	194	353

108	An Effective Prescription to Destroy One's bad Breath	195	353
109	A Sufficiency to Achieve Every Objective	195	352
110	The Support of the Helpless One's Durood Sharif	196	352
111	The Remedy for All Forms of Heart Diseases	196	352
112	Durood-e Kashf	197	351
113	The Great Manifestation of the Heart	198	350
114	Durood-e Salatul 'Azam	199	350
115	The Attainment of Knowledge from the Recitation of Durood Sharif	199	349
116	The Durood Sharifs of Hazrat Sayyidi Abu as-Saud al-Jarihi	200	349
117	The Durood Sharif of Sayyidi Muhammad as-Shanavi	200	348
118	The Durood Sharif of Sayyidi Muhammad Wafa as-Shaazli	200	347
119	The Durood Sharif of Shaykh as-Sanawusi	200	346
120	Durood Sharif	202	345
121	The Durood Sharif of Hazrat Shaykh al-Bunee	202	344
122	How to behold the blessed Countenance of Sayyiduna Muhammad	203	342
123	Durood-e Muqaddas	204	339
124	Durood-e Rifa'i	207	336
125	Durood-e 'Iksir al-Azam	208	334
126	Durood-e Mustaghas	210	324
127	Durood-e Fadhil	216	312
128	Durood-e Tammah	218	310
129	Durood-e Akbar The Great Holy Benediction	219	309
130	Depart this Life With Iman	222	297
131	Great Benediction	223	297
132	Bashair al Khairat	224	295

HOW TO USE THIS BOOK

Please look at the information below.

The book has been designed with the English reading from Left to Right and the Arabic reading from Right to Left. This has been done so one can read the text and one can navigate throughout the book with ease.

TITLE BOXES FOR THE ENGLISH SECTION

This section has the Durood Sharif Number	This section has the Durood Sharif Name	This section has the Durood Sharif Arabic Verses

TITLE BOXES FOR THE ARABIC SECTION

This section has the Durood Sharif Number	This section has the Durood Sharif Name	This section has the Durood Sharif English Virtues

Arabic terms used in the Book

جل جلاله	Used after the mentioning of ALLAH ***Jalla Jala Luho...*** *"Exalted is He"*
صلى الله عليه وسلم	Used after the mentioning of the prophet MUHAMMAD ***Salallahu alayhi wasalam...*** "May the peace of Allah and His blessings be upon Him"
عليه السلام	Used after the mentioning of the prophet's and angels. ***Alayhis salaam...*** "Peace be upon him"
رضي الله عنه	Used after the mentioning of the Pious men of Islam ***RadhiAllahu'anhu...*** "May Allah be pleased with him."
رضي الله عنها	Used after the mentioning of the Pious women of Islam ***RadhiAllahu'anha...*** "May Allah be pleased with her."

بسم الله الرحمن الرحيم

أبو بكر رضي الله عنه

عمر رضي الله عنه

عن علي رضي الله تعالى عنه

كان إذا وصف النبي صلى الله عليه وسلم قال

لم يكن بالطويل الممغط ولا بالقصير المتردد كان ربعة

من القوم ولم يكن بالجعد القطط ولا بالسبط كان

جعدا رجلا ولم يكن بالمطهم ولا بالمكلثم وكان في

الوجه تدوير أبيض مشرب بحمرة أدعج العينين أهدب الأشفار

جليل المشاش والكتد أجرد ذو مسربة شثن الكفين

والقدمين إذا مشى يتقلع كأنما يمشي في صبب

وإذا التفت التفت معا

عثمان رضي الله عنه

علي رضي الله عنه

إنا فتحنا لك فتحا مبينا

بين كتفيه خاتم النبوة وهو خاتم النبيين أجود الناس صدرا

وأصدقهم لهجة وألينهم عريكة وأكرمهم عشرة

من رآه بديهة هابه ومن خالطه معرفة أحبه يقول ناعته لم أر قبله

ولا بعده مثله صلى الله عليه وسلم اللهم صل وسلم على نبي الرحمة وشفيع

الأمة محمد وآله وصحبه الطاهرين أجمعين كتبه علي حسن أوغلي ١٤٢٣هـ

Excellence of Pledging Allegiance

"By your bright lights, every house is illuminated. Also was illuminated Europe, which was the darkest of all."

This worthless who has compiled this collection of Durood Sharifs was related to the majestic Master of the Men of Distinctions, Spiritual Guide of the Righteous Path, Conductor of the Sacred Laws [Shari'ah]. The Divine Helper [Ghawth] of the time and the one who had the countenance of Grace and Bounty. The Revered and Venerated Grandmaster of the Naqshbandiyyah Mujaddadiyyah Sufi Order [Tariqat], Shaykh Khwajah Sufi Muhammad Aslam Sahib رضي الله عنه of Shadpur of Jhelum in Pakistan. His regular routine practice [Wazifa] was the constant recitation of excessive Durood Sharifs (between 70,000 to 100,000 Durood-e Khizri every day). By virtue of being at his service, I developed the love and eagerness to recite Durood Sharifs. He was engaged in lighting the lamps of Islam throughout Europe. He has distributed the treasure of the Holy Prophet's ﷺ love in this strange country. His Vision of Grace has revived many lifeless hearts. He was ever engaged in the propagation and proclamation of the message of Ahl-us-Sunnah wal-Jama'ah.

Shaykh Sufi Riaz Ahmad Naqshbandi

NOTE OF COMMENCEMENT

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the All-Merciful, the All-Compassionate.

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

حَامِدًا وَّمُصَلِّيًا وَّمُسَلِّمًا

All Praise and Glory belongs to Allah جل جلاله and all forms of benedictions are for our Master Muhammad ﷺ. He is declared by Allah جل جلاله to be His most Chosen being and Beloved. It is the regular established routine practice of Allah جل جلاله to recite Durood Sharifs upon our Master, the most revered Muhammad ﷺ. This is why the recitation of Durood Sharifs upon Sayyiduna Muhammad ﷺ is the best of routine practices. This supreme practice of reciting Durood Sharifs is by every means accepted by Allah جل جلاله. The recitation of Durood Sharifs is such that they are always readily accepted. And whatever is appreciated and approved of at the magnificent Court of Allah جل جلاله, His Swiftness is bound to greet the performer with great rewards. The constant reader of Durood Sharifs becomes a special slave of Allah جل جلاله. The obvious reason being that the reader acknowledges the Noble Prophet ﷺ as the true Beloved and of account of the reader's great love and excessive passion, engages

in continuous recitation of Durood Sharifs. Therefore, this excellent deed is such that Allah جل جلاله becomes pleased with the reader: when Allah جل جلاله becomes pleased, the reader is blessed with Heavenly and worldly favours.

We are informed that the presentation of gifts in the form of Durood Sharifs, are the prosperity of this worldly life and of the Hereafter. This book contains a collection of Durood Sharifs with their own special benefits and virtues. Also explained are the number of recitations and the types of methods concerning each Durood Sharif. The reality of Durood Sharifs is that they comprise the praise and attributes of Sayyiduna Muhammad ﷺ. Initially, the reader becomes worthy of attaining the intercession of Sayyiduna Muhammad ﷺ and thereafter, the reader achieves the nearness [Qurb] and affection of Sayyiduna Muhammad ﷺ.

Know therefore, that the chief aim of every Durood Sharif is to become a means of attaining salvation. Apart from Durood-e Ibrahimi and those otherwise mentioned here, most of the Durood Sharifs have been methodically prescribed by various noble Saints. These Durood Sharifs bespeak of the honour and magnificence of our Master Prophet Muhammad ﷺ. The reading of all such Durood Sharifs, are correct and lawful because love is free from all types of objections.

The Commandment Requiring Believers to Invoke Blessings upon the Holy Prophet ﷺ

The demand of love is that praise of the beloved must be celebrated at every moment. Sayyiduna Muhammad ﷺ is the most Beloved to Allah جل جلاله, he is the Master of all the Prophets, Beloved of the most Magnificent Creator, Leader of the Arabs and non-Arabs, Intercessor for the sinners, Mercy for all the Universe, the Lamp Spreading Illuminating Light, and Cup-bearer of Abundance. Allah جل جلاله is the Lover, meaning that he loves Sayyiduna Muhammad ﷺ. When Allah جل جلاله created the Light of His Beloved, He became engrossed in the Celebration of His Beloved's praises. Meaning Allah جل جلاله began conferring blessings upon Sayyiduna Muhammad ﷺ. When Allah جل جلاله reached the extremity of Love for His Beloved, He then Commanded His creation of angels and mankind to celebrate the praises of His Beloved, as He did and ever continues to.

Owing to the authority of this Divine Command, it became compulsory upon the human beings to recite Durood Sharifs upon our Master Muhammad ﷺ. The sacred entity of the Holy Prophet ﷺ is the greatest of Favours from Allah جل جلاله upon the entire mankind, because by Him ﷺ the human race was shown the Way of true Guidance. Mankind was blessed with success, honour and greatness by His ﷺ entity. What could be a greater proof of honour to mankind than the universal fact that the

magnificent entity of Sayyiduna Muhammad ﷺ was sent unto mankind? He ﷺ is the Best of Creation, the most Honoured of the Prophets, the Master of the Messengers and the Shelter for those who are destitute. The most Perfect among perfect men, the Spirit of all Guides ﷺ may Allah's blessings and peace be upon him.

Therefore, it is essential for the true believers [Mu'minin] and the submitters [Muslimin] to express their thankfulness and to show gratefulness by the method most acceptable and pleasing to Allah جل جلاله. The best means of gaining the pleasure of Allah جل جلاله and also in order to express thankfulness to the Holy Prophet ﷺ is to recite Durood Sharifs and present them as gifts to Him ﷺ. In this respect and with this intention in view, it's also deemed necessary to convey Durood Sharifs.

The recitation of Durood Sharifs is such a holy and virtuous deed that it grants the reader with a greatness and highness. Allah جل جلاله has granted all of His Prophets and Messengers with some kind of special splendour and majesty. First and foremost, Allah جل جلاله bestowed upon Sayyiduna Adam عليه السلام such honour that angels were Commanded to prostrate before Adam عليه السلام. Thereafter, Sayyiduna Ibrahim عليه السلام was cherished with Divine Friendship from Allah جل جلاله and his place of habitation was converted to the centre of Pilgrimage [Hajj]. Following this, his dear son Sayyiduna Isma'il عليه السلام was cherished with the Address of Sacrifice.

Regarding Sayyiduna Idris عليه السلام it is said that Allah جل جلاله declared that "He is My true Prophet and I have Raised Him unto a High Station. I have reckoned Prophet Ishaq عليه السلام amongst the Men of Vision, cherished Prophet Yusuf عليه السلام with Incomparable Beauty, supported Prophet 'Isa عليه السلام with Perfect Miracles, bestowed Prophet Musa عليه السلام with the honour of Conversing with Me." Allah جل جلاله has granted each of His Prophets with special favours, but Sayyiduna Muhammad ﷺ is above all the other Prophets عليهم السلام, announced as the "Highest and the most Esteemed." This is because "His ﷺ remembrance is regarded as My remembrance, the connection of his Beloved name is present with Mine, and I have made it My habit to recite Durood Sharifs upon him."

Divine Revelation to this effect, from The Glorious Qur'an (33:56)

إِنَّ اللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى النَّبِيِّ ۚ
يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

Bismi'llahi 'r-Rahmani 'r-Rahim

In the Name of Allah, the All-Merciful, the All-Compassionate.

Inna 'llaha wa mala`ikata-hu yusalluna `alan-Nabiyy:

Allah and His angels shower blessings on the Prophet.

Ya ayyuha 'lladhina amanu sallu `alai-hi

O you who truly believe, invoke blessings upon him

Wa sallimu taslima.

and salute him with a worthy salutation [of peace]

This holy Verse was revealed on the 2nd day of the month of Sha'ban in the Illuminated City of Al-Madinah. In this holy Verse, Allah ﷻ Addressed the faithful believers [Mu'minin] and Commanded them to convey benedictions and salutations upon Prophet Muhammad ﷺ like "I and My angels convey benedictions and salutations upon Prophet Muhammad" ﷺ. Allah ﷻ, His angels [Mala'ika] and His faithful believing servants. The significance of Allah ﷻ conveying blessings denotes His ﷻ Praising him, Elevating his blessed name, showering upon him rains of Mercy and enhancing His ﷺ stations. The significance of the angels [Mala'ika] conveying blessings denotes that, the angels supplicate in favour of Prophet Muhammad ﷺ to Allah ﷻ seeking for Him ﷺ the Highest Rank, to grant his religion Victory and to grant Glory to his sanctified ordinances. The angels utter all types of praise and attributes. The significance of the faithful believers [Mu'minin] conveying blessings denotes supplicating to Allah ﷻ to elevate and enhance His ﷺ glory, splendour and rank. Upon the faithful believers [Mu'minin] it has been stressed that "When I shower upon him Abundances and when My angels celebrate praises in his honour and supplicate the elevation of his Lofty Station [Maqam Al-Mahmud], then you also celebrate praises of My Beloved."

The term 'Salat' has three meanings. Firstly, on account of love to show mercy or remain merciful. Secondly, to praise and command. Thirdly,

to supplicate. Therefore, when this term is related to Allah جل جلاله then the first and second category will apply and not the third. This term 'Salat' when used in correspondence with the angels and the faithful believers, the third category will effect.

The words 'Sallimu Taslima' means to submit benedictions in His holy service, even though in the aforementioned Verse the Command is for benedictions and salutations to be conveyed. However, we confess our weakness and request the following: "Allahumma Salli" This means: "O Allah you are perfectly acquainted regarding the splendour, power and state therefore, on our behalf convey the perfect blessings, salutations and benedictions which befits His ﷺ glory best."

It is deduced from this holy Verse that when one hears the blessed name of Sayyiduna Muhammad ﷺ or even utters it then it becomes compulsory to recite Durood Sharif. Neglecting the recitation of Durood Sharif renders the prayer invalid. In an assembly if the Blessed name of Sayyiduna Muhammad ﷺ is mentioned several times throughout, then reciting Durood Sharif only once will suffice. It is desirable to respond each time the Holy name is mentioned. It is compulsory to recite Durood Sharif upon hearing or uttering the Blessed name of Sayyiduna Muhammad ﷺ. Similarly, it is also necessary to annex the Durood Sharif after writing the Blessed name Muhammad ﷺ.

IMPORTANT POINT

It is necessary upon each one of the faithful believers [Mu'min] to at least recite on Thursday night proceeding Friday or Friday, every Durood Sharif contained in this book once. If this is not possible then once a month, and if this is also not possible, then at least once a year. And, if this is not possible, then once in a lifetime. Whosoever recites the entire book of Durood Sharifs, then Sayyiduna Muhammad ﷺ shall be his intercessor on the Day of Judgement and upon the Day of Reckoning there shall be no fear of dangers (for him).

The Glorious Qur'an (33:56)

إِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ۭ
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝

Bismi'llahi 'r-Rahmani 'r-Rahim

In the Name of Allah, the All-Merciful, the All-Compassionate.

Inna 'llaha wa mala`ikata-hu yusalluna `alan-Nabiyy:

Allah and His angels shower blessings on the Prophet.

Ya ayyuha 'lladhina amanu sallu `alai-hi

O you who truly believe, invoke blessings upon him

Wa sallimu taslima.

and salute him with a worthy salutation [of peace]

Allah ﷻ has stated this special Command in His most Glorious Book to His special servants. The meaning of special servants signifies the followers of the Master of both abodes, the Chosen Ahmed, the Beloved Muhammad ﷺ. The Messenger of Allah ﷺ said: "The most beloved person to me is the one who recites excessive Durood Sharifs upon me." Therefore "Whosoever recites Durood Sharifs upon me excessively" has in other words purchased the love of the Prophet ﷺ and become the richest man. In actual fact, he has gained everything, all of which would have otherwise proved to be impossible.

قَالَ رَسُوْلُ اللّٰهِ اِنَّ اَوْلَى النَّاسِ بِيْ اَكْثَرُهُمْ عَلَيَّ صَلٰوةً

VERIFICATION

Ibn Ka'ab رضي الله عنه once asked the Prophet of Allah ﷺ: "O Messenger of Allah! How much time shall I fix for reciting Durood Sharifs upon you during my supplication?" He ﷺ replied: "However much time you wish." I submitted: "One quarter?" He ﷺ advised: "If you do more it will be better for you." I asked: "Shall I fix the whole of my supplication time to the recitation of Durood Sharifs upon you?" In other words "Shall I devote all my time for the recitation of Durood Sharifs?" The Noble Messenger of Allah ﷺ replied: "If you do so, then Allah ﷻ will help you in this world and in the Next, and will pardon all your sins."

THE DECISION OF ALLAH جل جلاله

Allah جل جلاله has stated in the holy Qur'an (94: 4):

وَرَفَعْنَا لَكَ ذِكْرَكَ

Wara fa'na laka Dhik-rak

"And we have exalted your remembrance for you"

Imam Allamah Qadi Ayadh رضي الله عنه narrates that Allah جل جلاله has announced to Sayyiduna Muhammad ﷺ that: "I have bestowed to you a portion of My remembrance, therefore, whosoever remembers you in effect remembers Me." The meaning of this statement is very clear and simple, it means that the one who recited Durood Sharifs has in other words remembered Allah جل جلاله, and not merely remembrance but the highest and the best remembrance.

PLUNGE IN TO MERCY

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلٰنَا مُحَمَّدٍ

Hazart Shah Mawlana 'Abd al-Haqq Sahib Muhaddith Dihlawi رضي الله عنه says: "Remember, O readers of Durood Sharifs! You are swimmers in the rivers of Mercy." When one utters **"Allahumma Salli"** then he plunges into the river of Mercy. When one utters **"Ala Sayyidina Wa Mawlana Muhammadin"** then he is overflowed in the river of Divine mission. When one utters the words **"Wa 'Ala Alihi"** then one will be graced with the waves of Generosity.

O wandering thirsty ones in the desert of disobedience! How could you understand the rivers of lights, from which the fields of expectations are full of water and copious with greenery. Allow the mind, heart and soul to attain delight, joy and pleasure. The faith [Iman] and spirit [Ruh]to be invigorated and enriched so don't be disappointed and despair, and quickly read the following Durood Sharif:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى
اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

REMEMBRANCE OF THE HOLY PROPHET ﷺ

Durood Sharif or the recitation of benedictory supplication is not devoid of the Divine remembrance [Dhikr] but is absolutely in harmony with His جل جلاله remembrance. The recitation of Durood Sharif is not only remembrance [Dhikr] but is also an established act which is constantly observed by the Supreme One Himself جل جلاله. It is clear from a Prophetic tradition that the heart which is devoid of love is also devoid of faith. To cultivate love in ones heart, the best remedial prescription is the recitation of Durood Sharif which is of obvious benefits. The prime benefit is the development of firm and sincere love for the Prophet ﷺ which has potential to convey the lover to the Almighty, Allah جل جلاله at the speed of lightning.

إِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ط
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝

Various venerated Saints have affirmed this and I also confirm it. By observing the established prescription of reciting Durood Sharif if one does not attain perfect results, then use recommended excessive recitation of Durood Sharifs. This will then suffice one in attaining Divine proximity [Qurb].

An Instruction Issued by the Magnificent Prophet Muhammad ﷺ

"Whosoever conveys to me benedictions [Salawat] then upon that person the angels of Allah ﷻ convey benedictions, and whoever receives the benedictions of the angels of Allah ﷻ then Allah ﷻ Himself conveys benedictions upon that person. And upon whom Allah ﷻ Himself conveys benedictions then all the Heavenly beings and Earthly creatures supplicate for him."

An Instruction Issued by Hazrat Abu Bakr as-Siddiq رضي الله عنه

"The recitation of Durood Sharifs absolves a person from sins like cold water extinguishes a blazing fire." (Isfahani Shifa Sharif)

It is stated in 'Durr-e Mukhtar' on the authority of Asfahani رضي الله عنه that the Holy Prophet ﷺ stated that: "If anyone recited Durood Sharif even once and that was to be accepted by Allah ﷻ, then Allah ﷻ will pardon eighty years of sins for that person."

The holy book entitled 'Proofs of Goodness' [Dala'ilul Khayrat] contains a great collection of sacred benedictions [Salawat]. It is mentioned in this book that the Noble Prophet ﷺ is reported to have said: "Whosoever

wrote a book of Durood Sharifs, then as long as my name remains in that book angels will remain occupied in the seeking of blessings for that person and they will also beseech for his forgiveness and salvation."

The Philosophy of Abu Sulayman رضي الله عنه

Hazrat Abu Sulayman Durrani رضي الله عنه states that: "Whosoever wishes that his needs be satisfied then he should recite excessive Durood Sharifs during his supplication, one should recite Durood Sharif before commencing with his supplication with Durood Sharif. Allah جل جلاله readily accepts Durood Sharifs, therefore when it is recited at the beginning and at the end, then whatever supplication is made in-between will also be received with Gracious acceptance. In this way your objectives will be achieved."

FORTY AHADITH REGARDING DUROOD SHARIF

1. Whosoever wishes that his good deeds be weighed on big scales then he should recite Durood Sharif upon me excessively.

2. The recitation of Durood Sharifs upon me is the light in the darkness of the Way Bridge [Pul Sirat].

3. Recite Durood Sharifs upon me excessively because in the grave you will firstly be questioned about me.

4. The one who recited Durood Sharifs upon me in this world will be protected from the dangers of the Day of Judgement.

5. The one who recited Durood Sharif upon me in excess will be the most near to me on the Day of Judgement.

6. Before whomsoever my name is mentioned then he should recite Durood Sharif upon me.

7. Whosoever recites one Durood Sharif on me then Allah جل جلاله will bless him ten times, forgive ten of his sins and elevate his station ten times.

8. Whosoever recites Durood Sharif upon me excessively, he will be in the Shade of the Mighty Throne ['Arsh Al-'Azim].

9. To recite Durood Sharifs upon me is light on the Day of Judgement.

10. Whosoever writes a book with Durood Sharifs contained therein, the angels will ask blessings upon that person as long as my name is present within that book.

11. The one who recites Durood Sharifs upon me ten times in the morning and ten times at night, then my intercession will be compulsory for him on the Day of Judgement.

12. Whosoever recites upon me Durood Sharifs one hundred (100) times, one hundred of his needs will be satisfied.

13. Wherever you may be, recite Durood Sharifs upon me, undoubtedly they are conveyed to me.

14. Reciting Durood Sharif upon me once is like emancipating a slave in the Way of the Lord جل جلاله

15. Recite excessive Durood Sharifs upon me because it will cause your motives to be purified.

16. When one encounters danger then he must recite Durood Sharifs in excess.

17. Excessive recitation of Durood Sharifs will be a means of Success for you.

18. If you forget something then recite Durood Sharifs upon me, if Allah جل جلاله Wills, you shall remember it.

19. Recite Durood Sharifs upon me on Fridays because it is presented to me.

20. Whosoever recites Durood Sharifs upon me and it reaches me then I shall ask for blessings upon him.

21. Whosoever recites Durood Sharifs upon me near my grave, I shall hear him personally.

22. Recite Durood Sharifs upon me because it is for you within the Command of almsgiving [Charity].

23. The recitation of Durood Sharifs upon me in a means to pleasing your Lord (Glory be to Him).

24. Your recitation of Durood Sharifs upon me is to Safeguard your supplications.

25. Recite Durood Sharifs upon me because it is Atonement for your sins.

26. Firstly, celebrate Praise and Glory of Allah جل جلاله, thereafter recite Durood Sharif upon me and after that submit your supplications. Likewise it is desirable to recite Durood Sharifs at the beginning and at the end of supplications.

27. As long as one remains engaged in reciting Durood Sharifs upon me, the angels will continue to seek blessings for him.

28. Whosoever recites one hundred (100) times Durood Sharifs upon me then on the Day of Judgement Allah جل جلاله will bestow upon him a Station of Martyrdom [Shuhada].

29. Whosoever recites Durood Sharif only once upon me then Allah جل جلاله will forgive ten of his sins, record for him ten virtues and elevate his station [Maqam] ten times higher.

30. Whosoever recites one hundred (100) times Durood Sharif upon me on a Friday night, he shall never be dependant.

31. Whosoever recites Durood Sharifs upon me I shall supplicate for him.

32. Whosoever recites Durood Sharifs upon me then Allah جل جلاله by His Grace will (continue to) forgive his sins during the day and night.

33. Whosoever recites Durood Sharifs upon me then one 'Qirat' of virtues will be recorded to his account. One 'Qirat' is equal to the size of Mount Uhud.

34. Recite Durood Sharifs upon me most excellently because they are presented to me with your names and signs.

35. Whosoever wishes that Allah جل جلاله meets him with Happiness on the Day of Judgement, then he should recite Durood Sharifs upon me excessively.

36. It is twenty times more virtuous than participation in a holy War [Jihad], to fully execute an obligatory act, but recitation of Durood

Sharifs is equal to those Commandments.

37. Whosoever recites Durood Sharifs upon me on a Friday then on the Day of Judgement he will appear with a magnificently Splendid light, which will be sufficient to distribute to the entire creation.

38. Whosoever hears my name and does not recite Durood Sharif upon me then he has deviated from the path of Paradise [Jannah].

39. Whosoever recites Durood Sharifs upon me one hundred (100) times on a Friday then two years of his sins will be absolved.

40. The assembly which is devoid of the remembrance [Dhikr] of Allah جل جلاله and the recitations of benediction [Salawat] upon the Messenger of Allah ﷺ will be a place of grief and sorrow.

THE COMMANDMENTS OF ALLAH جل جلاله

Once Allah جل جلاله addressed Sayyiduna Musa عليه السلام: "O dear Converser! If there was to be none to praise me on earth, then I would not have caused a drop of rain to fall upon the earth from the sky, nor would I have caused a seed to grow." There were numerous other things which were mentioned during this conversation. Then at one point Allah جل جلاله said: "O My dear Prophet! Do you desire nearness [Qurb] to Me, like the nearness of your words to your tongue, like the nearness of your heart, like the nearness of your soul to your body, and like the nearness of your vision to your eyes?" Sayyiduna Musa عليه السلام thereafter submitted

"O Allah! I desire the nearness of this kind." Allah ﷻ Commanded him to recite Durood Sharifs in excess upon his most Chosen and Beloved Muhammad ﷺ. Allah ﷻ inspired Sayyiduna Musa عليه السلام with a Divine Revelation posing to him a tremendous question, which was: "O Musa! Do you wish to be free from thirstiness on the Day of Judgement?" Sayyiduna Musa عليه السلام submitted: "Yes, O Allah!" Allah ﷻ Commanded him to recite Durood Sharifs excessively.

When Allah ﷻ created Sayyiduna Adam عليه السلام, he opened his eyes and gazed upon the Mighty Throne ['Arsh Al-'Azim] and saw the Blessed and Holy name of Sayyiduna Muhammad ﷺ. Then Adam عليه السلام asked: "O Allah! Is there one more honoured to You, than me?" The Divine response was: "The one who holds this blessed name and who is also from your progeny is more revered to me, more than you. O dear Prophet of Mine, if this Beloved Prophet of Mine whose name you see here was not to be created, then I would not have created the Heavens or the Earths, neither the Paradise nor the Hell." Thereafter, when Allah ﷻ created Sayyidah Hawwa عليها السلام from a rib of Sayyiduna Adam عليه السلام and he saw her, at that very moment Allah ﷻ produced desire in Sayyiduna Adam's عليه السلام heart. Sayyiduna Adam عليه السلام asked: "O Allah! Who is this?" The Divine reply was: "This is Hawwa عليها السلام." Adam عليه السلام submitted: "O Allah! Marry her to me." Allah ﷻ replied: "First, you must pay her dowry." He submitted: "What is her dowry?" The Divine Command was: "The blessed

name which is inscribed upon the Throne, recite Durood Sharif upon the bearer of this name ten (10) times." Sayyiduna Adam عليه السلام asked: "O Allah! If I recite Durood Sharifs, will you then marry Hawwa عليها السلام to me?" The Divine response was: "Yes." Thereafter Sayyiduna Adam عليه السلام recited Durood Sharifs and Allah جل جلاله solemnised their marriage thereby. The dowry for Sayyidah Hawwa عليها السلام was the recitation of Durood Sharifs. (Sa'adatud Darayn, page 88)

THE HONOURABLE COMPANIONS رضي الله عنهم

The following are a collection of statements from the Honourable Companions رضي الله عنهم of the Most Noble Prophet of Allah صلى الله عليه وسلم on the blessed and virtuous act of conveying Durood Sharifs upon the Most Noble Prophet of Allah صلى الله عليه وسلم.

The Best of Creation after the Prophets عليهم السلام, The Blessed Statement of Sayyiduna Siddiq-e Akbar رضي الله عنه

Hazrat Sayyiduna Abu Bakr as-Siddiq رضي الله عنه has stated that: "The recitation of Durood Sharifs absolves sins like water extinguishes fire. The conveying of Durood Sharifs upon the Prophet of Allah صلى الله عليه وسلم is better than emancipating slaves for Allah's جل جلاله satisfaction. The love for the Messenger of Allah صلى الله عليه وسلم is better than fighting with swords and sacrificing lives in the path of Allah جل جلاله. (Al-Qawlul Badi & Sa'adatud Darayn)

Sayyidah 'Aisha Siddiqa رضي الله عنها, Daughter of Hazrat Abu Bakr Siddiq-e Akbar رضي الله عنه

"The beauty of assembly is the recitation of Durood Sharifs; therefore beautify assemblies with the recitation of Durood Sharifs."

Sayyiduna Abu Hurayrah رضي الله عنه

Sayyiduna Abu Hurayrah رضي الله عنه, a Companion of Sayyiduna Muhammad ﷺ dictated: "The recitation of Durood Sharifs is a way to Heaven." (Sa'adatud Darayn page 88)

The Order of Sayyiduna 'Abdullah Ibn Mas'ud رضي الله عنه

Sayyiduna 'Abdullah ibn Mas'ud رضي الله عنه narrates on the authority of Hazrat Zayd bin Wahab رضي الله عنه that: "When Friday arrives, never neglect reciting Durood Sharifs one thousand (1,000) times." (Al-Qawlul Badi)

The instruction of Sayyiduna Hudayfah رضي الله عنه

Hazrat Hudayfah رضي الله عنه stated that: "The recitation of Durood Sharifs, for the one who reads them, his children and again their children will receive the Colours of life." (Sa'adatud Darayn, page 89)

The Holy Sayings of Sayyiduna Ka'ab رضي الله عنه

He declared that a day does not come but seventy thousand angels visit the sacred Tomb of Sayyiduna Muhammad ﷺ. Daily seventy thousand angels attend the holy court of the Messenger of Allah ﷺ and surround it. They touch the sacred gates with their wings constantly chanting Durood Sharifs and when night falls, these angels fly to the Heavens and another group of (70,000) angels attend. Similarly, when night falls, these angels return to the Heavens. This succession will continue until the Day of Judgement [Yawm Al-Qiyamah]. When the Day of Judgement is established, Sayyiduna Muhammad ﷺ will honour the plain of Judgement with his holy presence, with a mighty army of angels.

The Holy Instruction of Hazrat Khizr and Hazrat Ilyas رضي الله عنه

They both confirmed that they heard from Sayyiduna Muhammad ﷺ: "Whosoever recites Durood Sharifs upon me, then Allah جل جلاله will purify their hearts like water cleans clothes." (Al-Qawlul Badi, page133)

THE BLESSED SAYINGS OF THE NOBLE SAINTS رضي الله عنهم

The noble direction of Hazrat Sayyiduna 'Abd al-'Aziz ibn 'Umar رضي الله عنه issued a command that: "On Fridays, propagate knowledge and recite Durood Sharifs excessively upon Sayyiduna Muhammad ﷺ.
(Sa'adatud Darayn, page 89 & Al-Qawlul Badi, page 197)

The blessed order of Hazrat Wahab bin Munabbah رضي الله عنه stated: "The recitation of Durood Sharifs upon the most Honoured Prophet of Allah ﷺ is worship ['Ibadah] of Allah جل جلاله."

The noble command of Sayyiduna Imam Zaynul 'Abidin رضي الله عنه, the dearest and beloved Martyr of Karbala [Shuhada Karbala], the leader of a Lofty station stated: "The sign of the Ahl-us-Sunnah wal-Jama'ah is excessive recitation of Durood Sharifs upon our beloved Prophet Sayyiduna Muhammad ﷺ. (Sa'adatud Darayn, page 89)

The Elevated Order of Sayyiduna Imam Ja'afar as-Sadiq رضي الله عنه

He state that: "When Thursday approaches, then at the time of the late afternoon ['Asr] prayer, Allah جل جلاله sends down angels to the earth from the Heavens. They bring with them leaves of gold and pens of silver.

From the time of the later afternoon prayer on Thursday to the sunset [Maghrib] prayer of Friday, they record Durood Sharifs recited by those readers." (Sa'adatud Darayn, page 89 & Al-Qawlul Badi, page 195)

A great command of Sayyiduna Imam Shafi'i رضي الله عنه is: "The dearest to me is the one who recites excessive Durood Sharifs."

Hazrat ibn Nu'man's رضي الله عنه blessed statement: "The People of Knowledge [Ahlul 'Ilm] are of the unanimous view that recitation of Durood Sharifs upon Sayyiduna Muhammad ﷺ is the best mode of action. By this, mankind are able to attain both the Success of this life and the Next." (Sa'adatud Darayn, page 89)

The Statement Regarding the Enhancement of Faith by Hazrat Allamah Halimi رضي الله عنه

He stressed: "Showing honour to Sayyiduna Muhammad ﷺ is the sign of faith [Iman]. The station of this admitted honour is above love. Therefore it is obligatory upon us all to honour and revere the Best of Creation ﷺ more than a slave shows honour to his master and a child to his father. After that he quoted certain holy Verses from the Glorious Qur'an and particular authentic blessed statements of the most Beloved Prophet of Allah ﷺ together with various noble methods of the righteous Companions of Sayyiduna Muhammad ﷺ. This is because when the Holy Prophet ﷺ was remembered, the perfect way

to honour him practised by the noble Companions رضي الله عنهم was to engage in the recitation of sacred Durood Sharifs. Thereafter, he stated: "Allah جل جلاله Himself sends blessings and also His angels ask for blessings upon Sayyiduna Muhammad ﷺ. The angels of Allah جل جلاله achieve nearness by recitation of Durood Sharifs, even though they are not obliged to conform to the sacred code of practice [Shari'ah]. Therefore we are more preferred, worthy and valued than the angels, and we should attain nearness [Qurb] to Allah جل جلاله by reciting Durood Sharifs."

The Holy Sayings of Sayyiduna Hazrat 'Abd al-Qadir al-Jilani al-Hasani al-Husaini al-Baghdadi رضي الله عنه

"Make obligatory upon you (the praying of obligatory [Farz] prayers at) Masjids and the recitation of Durood Sharifs." (Al-Fath ar-Rabbani)

The Noble Instructions of Hazrat 'Arif Sawi رضي الله عنه

The recitation of Durood Sharifs enables one to reach the Divine Presence without the aid of a Spiritual Guide [Murshid], because in the other recitations and supplications the accursed devil [Shaytan] can interfere. Although the support of a Spiritual Guide is important, however with the Durood Sharif the magnificent Spiritual Guide is Sayyiduna Muhammad ﷺ. Therefore, the accursed devil cannot interfere." (Sa'adatud Darayn, page 90)

The Blessed Sayings of Allamah Hafiz Shams-uddin Sakhawi رضي الله عنه

Imam Sakhawi رضي الله عنه relates on the authority of various prominent Saints that: "Amongst other branches of faith, the greatest one is the recitation of Durood Sharifs. The recitation of Durood Sharifs must be performed with constancy, sincere love, devotion, honour and respect. Above all, the greatest objective is to fulfil the Holy Prophet Muhammad's ﷺ rights upon us. If this is done, then it will be deemed as expressing thanks to Him. And expressing thanks to Him is necessary because He has conferred upon us many favours. The Holy Prophet ﷺ is our means of emancipation from Hell, He ﷺ is our means of entering Paradise, He ﷺ is our means of obtaining tremendous rewards by simply performing ordinary deeds of piety, and He ﷺ is our means of attaining splendid and lofty stations." (Sa'adatud Darayn, page 90)

The Auspicious Statement of Allamah Aqlishi رضي الله عنه

He stated: "What means of intercession, and what mode of action is there that yields abundant benefits? The recitation of Durood Sharifs upon the praiseworthy entity of the magnificent Prophet of Allah ﷺ upon whom Allah جل جلاله and His honourable angels send blessings upon. The recitation of Durood Sharifs upon the Messenger of Allah ﷺ is sublime

lights. This is a trade in which there is no loss. This is the very Durood Sharifs which countless Friends of Allah have made their unchanging habit. O my dear one! Hold firmly to Durood Sharifs and by virtue of this you will be sanctified spiritually and your action will be purified and your most extreme expectations will be assuredly safeguarded from the horrors of the formidable Day of Judgement."

(Sa'adatud Darayn, page 90)

A Blessed Statement of Hazrat Allamah Iraqi رضي الله عنه

He has stated: "O my dear ones! Recite Durood Sharifs excessively upon that sacred entity who is the Chief of Chiefs, the Leader of Leaders, who is the Embodiment of Prosperity, success, joy, abundance, love and affection. The recitation of Durood Sharifs upon this Noble Entity of Sayyiduna Muhammad ﷺ will attract happiness, abundant blessings and act as a means of protection from losses. The Lord جل جلاله of the Heavens and the Earth will grant ten virtues, absolve ten sins, and elevate your station ten times higher. He جل جلاله will allow seven angels to intervene in your supplication to seek forgiveness and mercy for you."

(Sa'adatud Darayn, page 91)

The Statement of 'Arif Billah Sayyiduna Imam Shi'rani رضي الله عنه

An oath was extracted from me by the Noble Messenger of Allah ﷺ that I should recite Durood Sharif every day and every night on Him ﷺ, that I should also advise my Muslim brothers about its rewards and virtues, and inspire them with strong desire to portray the love and majesty of the Noble Messenger of Allah ﷺ by reciting Durood Sharifs. If Muslim brothers recite one to ten thousand Durood Sharifs regularly by day and by night, and make this their routine practice, then this will be regarded the best deed amongst the rest.

The reader of Durood Sharifs should be in the state of ablution [Wudu] and should recite with total devotion. This is also a form of supplication, even though ablution is not compulsory as in the prayer [Salah]. Purity will enable one to attain nearness [Qurb] at His ﷺ Court. Whosoever recites Durood Sharifs upon our Master ﷺ for his sake and love, then many heads will be lowered before him. He will be respected by all Muslims, like the relatives of the king. It is said about Shaykh Nur-uddin Shufi رضي الله عنه that he used to recite Durood Sharifs ten thousand times daily. It is also reported about Shaykh Ahmad Zardari رضي الله عنه that he used to recite Durood Sharifs forty thousand times daily." (Sa'adatud Darayn, page 91)

The Holy Command of Sayyiduna Abul-Abbas Tijjani رضي الله عنه

He has stated: "The recitation of Durood Sharifs upon the Holy Prophet ﷺ is the key to attaining lights and secrets. Therefore, whosoever remains dissociated is not accepted and remains far from the Presence of Allah جل جلاله." He wrote an advisory letter to a disciple stating which form of remembrance is the greatest and which offers the most benefits, whose fruits are sweet and whose conclusion is splendid. "Recite Durood Sharifs with total devotion because these Durood Sharifs hold the keys to all forms of goodness, both in this life and the Next. They are sure repellents of every mischief and whosoever observes this prescription will become a great Friend of Allah جل جلاله." (Sa'adatud Darayn, page 92)

The Revered Order of Hazrat Khwajah 'Ata-Allah رضي الله عنه

He has stated that "whosoever cannot perform optional [Nafila] prayers and cannot keep fasts, then he should recite Durood Sharifs excessively and also engage in the remembrance [Dhikr] of Allah جل جلاله. Our Beloved Prophet ﷺ has stated that: "Whosoever recites Durood Sharif only once, Allah جل جلاله will bless him ten times. And if a person performs virtuous deeds throughout their entire life and on the other hand, one recites Durood Sharif only once then that will be weightier." O my dear ones!

You recite Durood Sharifs according to your ability and Allah جل جلاله will bless you according to His Providence. He does not grant one for one, but ten for one. (Sa'adatud Darayn, page 93)

The Statement of Imam Muhaddith Allamah Qasthalani رضي الله عنه

He said: "Recite Durood Sharifs upon the first and the foremost, the highest, the best, the perfect, the gracious, the magnificent and the Best of Creation, who is our Glorious Master Sayyiduna Muhammad ﷺ. (Sa'adatud Darayn, page 94)

Blessed Statement of Hazrat Shah 'Abd Ar-Raheem on Shah Wali-Allah Muhaddith Dihlawi's رضي الله عنه words

"Biha Wajadna Ma'a Wajadna"

This statement meaning, whatever we have attained was by the virtue of reciting Durood Sharifs. (Al-Qawlul Jamal 'Arabi, page 103)

The Command of Sayyiduna Mukarram Hazrat 'Ali Khawas رضي الله عنه

He stated: "Whosoever experiences a pressing need, should recite Durood Sharifs one thousand (1,000) times with complete attention. Thereafter, if he supplicates, Allah جل جلاله will respond and satisfy his need." (Hujjat-Allah Ma Al-'Alamin, page 94)

The Blessed Saying of Allamah Yusuf bin Isma'il رضي الله عنه

He has advised the constant recitation of the addressing terms like:

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِ
يَا رَسُوْلَ اللّٰهِ قَالَتْ حِيْلَتِيْ اَدْرِكْنِيْ

"One should repeat them three hundred (300) times daily and at night. Particularly, at times of misfortune and difficulties, one should utter them one thousand (1,000) times, as this will serve as the best solution to solve problems." (Hujjat-Allah Ma al-'Alamin, page 94)

The Instruction of Hazrat Shaykh 'Abd al-'Aziz Taqi-uddin رضي الله عنه

He relates that: "The best form of optional worship [Nafila 'Ibadah] is the recitation of Durood Sharifs." (Tas-hilul Maqasid, page 32)

The Statement of Shah 'Abd al-Haqq Muhaddith Dihlawi رضي الله عنه

He supplicated to the Supreme Court of the Exalted Lord جل جلاله in the following way: "O Allah! I don't have any such deed which is worthy of consideration at Your Divine Court. All my deeds are polluted with deficiency and intriguing intentions save the deed, which is, I stood at the Holy Court of our Beloved Prophet Muhammad ﷺ with the utmost

humility, humbleness, powerlessness, weakness and dependence. And presented to Him ﷺ gifts of Durood Sharifs." He thereafter submitted: "O Allah the All-Generous, in which place is Durood and Salam assembly and by what relation is the goodness, abundance and blessings excessive? O my Cherisher, I have true belief that the act of reciting Durood Sharif is readily accepted at Your Highest Divine Court. There is never ever a way by which this act will be rejected because the one who comes through the doors of Durood Sharifs should not fear rejection." (Akhbar Al-Akhyar, page 326)

The Noble Sayings of Faqih Sayyiduna Abul-Lais Samarqandi رضي الله عنه

He has stated that: "If there were not benefits in the recitation of Durood Sharif apart from the fact that there is Glad tidings of intercession contained therein, even then it is necessary upon the intelligent ones (Men of Understanding) not to be neglectful. Due to therein being forgiveness and blessings of Allah جل جلاله upon you." (Tanbihul Ghafilin, page 121)

The Holy Command of Hazrat Tawakkul Shah Sahib رضي الله عنه

He stated: "When one occupies himself in worship ['Ibadah] and in the remembrance [Dhikr] of Allah جل جلاله, then upon him befalls trials and

tribulations. But if he recites Durood Sharifs then dangers and calamities are averted and he is placed under Divine Protection (Providential Care)." (Dhikr al-Khair, page 194)

Likewise, he declared that he witnessed that: "When a calamity befalls, it turns towards homes. But when it approaches the dwelling place of the one who recites Durood Sharifs, the angels (who are appointed to convey Durood Sharifs) do not allow the calamity to enter, but throw it far away. Even away from the neighbourhood."

The Blessed Statement of Sayyiduna 'Abd al-'Aziz Dabbagh رضي الله عنه

Question: "Why is Paradise only expanded by Durood Sharifs?"

Answer: "This is because Paradise has been created with the Light of Sayyiduna Muhammad ﷺ."

The Noble Saying of Hazrat Sayyudina Muhammad Ismail Shah Sahib رضي الله عنه

He admitted Durood Sharifs as the Supreme Name [Ismul 'Azam]. (Khazinah Karam, page 69). Meaning: "The way Ismul 'Azam fulfils desires, Durood Sharifs also fulfils desires whether it be worldly or pertaining to the next life. If one desires and strives to achieve his objectives by observing the recitation of Durood Sharifs and feels he

has gained nothing, then it is not the fault of Durood Sharif, rather the fault lies in him. (Faqir Abu Sa'id Ghafarallah)

The Holy Saying of Hazrat Allamah Faasi Sahib رضي الله عنه

"Allah جل جلاله has made Durood Sharifs a means of attaining His جل جلاله satisfaction and nearness for His slaves. Therefore, the more a person recites Durood Sharifs, the more rightful a person becomes for his pleasure and proximity [Qurb]. He will become more rightful to attain His جل جلاله Friendship and Mercy. His sins will be forgiven, his path be straightened and his heart illuminated." (Mataliul Masarrat, page 3)

The Noble Statement of Shaykh Sayyid Muhammad bin Sulayman Jazuli رضي الله عنه

He submitted to Allah جل جلاله in his supplication: "O Allah! Send Thy blessings upon Him ﷺ by whom when Durood Sharifs are recited upon, sins are absolved. O Allah! Send Thy blessings upon Him ﷺ by Whom when Durood Sharifs are recited upon, the stations of Saints are realised. O Allah! Send Thy blessings upon Him ﷺ by Whom when Durood Sharifs are recited upon, the elders and the youngsters receive mercy. O Allah! Send Thy blessings upon Him ﷺ by Whom when Durood Sharifs are recited upon, we live in splendour and grace in this world and in the next with Sayyiduna Muhammad ﷺ."

The Holy Statement of Khwajah Shaykh Mazhar رضي الله عنه

He stated that: "The habit of kings and their likes is that whosoever respects and honours their associates, the kings and their like will in return revere them and commend them and also express their love for them. Allah جل جلاله is the Greatest King of kings and owns all respect. He جل جلاله is the Owner of all forms of Perfect Attributes. Therefore, whosoever honours, reveres, loves and recites Durood Sharifs upon Sayyiduna Muhammad ﷺ, then he will receive Mercy from Allah جل جلاله, his sins will be absolved and his station elevated." (Darhun Nasimin, page 167)

The Noble Saying on the Explanation of the Holy Qur'an by Hazrat Allamah Ismail Haqqi رضي الله عنه

"The Prominent Saints have commanded that at the time of seeking repentance, one should show humility and humbleness, then recite Durood Sharifs upon Sayyiduna Muhammad ﷺ. This is because our Beloved Muhammad ﷺ is the Chief Intercessor of every Prophet and Saints of Allah جل جلاله. Hence when the father of mankind, Sayyiduna Adam عليه السلام sought repentance, he also recited Durood Sharifs upon Sayyiduna Muhammad ﷺ." (Tafsir Ruhul Bayan, page 295)

The Holy Saying of Hazrat Mawlana Mullah Mu'in Kashfi رضي الله عنه

He says that: "Allah جل جلاله is the All-Rich [Al-Ghaniyy] and All-Enricher [Al-Mughni], even then He جل جلاله continues to perpetually send blessings upon His جل جلاله Beloved Prophet ﷺ. Therefore, it is necessary for the believers [Mu'minin] to recite Durood Sharif." (Ma'arij An-Nubuwwah)

"It is related from 'Riyadul Uns', that Allah جل جلاله declared that He has made our Beloved Prophet ﷺ the Intercessor for us, He ﷺ will intercede for us on the Day of Judgement [Yawm Al-Qiyamah]. In this world, the followers recite Durood Sharifs upon their Master ﷺ, by this they will become worthy of intercession. The recited Durood Sharifs will return for assured intercession." (Ma'arij An-Nubuwwah, page 318)

The Explanation of the Glorious Qur'an by Imam Fakr-uddin Razi رضي الله عنه

He states that "Sayyiduna Muhammad ﷺ issued the command of reciting Durood Sharifs because the human soul is naturally weak and by reciting Durood Sharifs the human soul can attain the capacity to obtain splendours of Divine Lights [Nur]. Similarly, like the way the rays of the sun, when they fall upon a place or even inside of a house, they cannot completely illuminate the house and the walls. But if here

is a mirror or a large basin of water inside, then the rays of the sun will fall upon the basin of water or the mirror and reflect. This will result in the light illuminating the entire ceiling and all the walls, of that place. Likewise, this is the state of the followers of Sayyiduna Muhammad ﷺ, owing to their natural weakness, is confined in darkness. The perfect and glorious Spiritual Light of Sayyiduna Muhammad ﷺ is many times greater than the intensity of the sun's rays. Therefore, by reciting Durood Sharifs one gains spiritual Lights which effectively strengthens and revives the spiritual self. This special advantage is only accessible through recitation of Durood Sharifs, like the Messenger of Allah ﷺ has stated: "Verily, those nearest to me on the Day of Judgement are those who recite excessive Durood Sharifs upon me." (Ma'arij An-Nubuwwat, page 318)

The Noble Statement of the Reviver Hazrat Khawajah Ziya-Allah Naqshbandi رضي الله عنه

"It must be known that the greatest prosperity and most excellent form of worship ['Ibadah] is the recitation of Durood Sharifs upon Sayyiduna Muhammad ﷺ. This is because by reciting Durood Sharifs constantly one attains the love of Sayyiduna Muhammad ﷺ and this undoubtedly is the greatest of prosperities. And by virtue of this, one gains acceptance at the Mighty Court of Allah جل جلاله. Also, by the abundant recitation of Durood Sharifs, one's sins are converted to virtues."

The Great Command of Imam Sha'rani رضي الله عنه

The Prominent scholars have defined what is deemed as the least excessive recital of Durood Sharif, as reciting them seven hundred (700) times daily. Other scholars have remarked the least excessive recital of Durood Sharifs are three hundred and fifty (350) times during the day, and three hundred and fifty (350) times during the night, regularly. (Afdhalus Salat, page 37)

On the Holy night of Ascension, our beloved Noble Prophet of Allah ﷺ amongst the many wonders which He witnessed, He beheld an angel with its wings burnt. Upon seeing this He ﷺ enquired to Sayyiduna Jibra'il عليه السلام: "What happened to this angel?" He replied: "O Messenger of Allah! Allah جل جلاله sent this angel to destroy a city but when this angel arrived there, he saw an infant and felt pity for him and therefore returned back. Allah جل جلاله on account of this, punished him in this way."

Upon hearing this, the Messenger of Allah ﷺ asked Jibra'il عليه السلام: "Will his repentance be accepted?" Sayyiduna Jibra'il عليه السلام replied: "It is stated in the Glorious Qur'an, that whosoever seeks repentance will be pardoned!" Upon hearing this, Sayyiduna Muhammad ﷺ submitted to the Lord of the worlds: "O Allah! Have mercy on him, forgive him."

Allah جل جلاله replied: "His seeking of repentance is reciting Durood Sharifs upon you ten times." When the angel heard this and recited Durood Sharif ten (10) times, his wings were restored and he flew back to join the other angels. This was due to the immense abundance (of blessings) in Durood Sharifs. (Ronaqul Majalis, page 11)

Hazrat Tawakkul Shah Sahib رضي الله عنه

Hazrat Tawakkul Shah Sahib رضي الله عنه relates that: "My constant routine practice was to recite two verses of Durood Sharifs at night and thereafter sleep. On one occasion, I accidentally delayed my routine practice. Thereafter, when I was performing ablution [Wudu], I witnessed many angels. They were chanting Durood Sharifs and praising the Holy Prophet ﷺ in a state of overwhelming ecstasy. They earnestly advised me to read the two verses of Durood Sharifs and not delay (my routine practice)." (Dhikr Al-Khair, page 194)

Hazrat Abul-Hasan Baghdadi رضي الله عنه

Hazrat Abul-Hasan Baghdadi رضي الله عنه saw Ibn Hamid رضي الله عنه in the world of Vision, after his demise and asked him how Allah جل جلاله had dealt with him. He replied that: "Allah جل جلاله has pardoned me and has shown Mercy upon me." Thereupon, Hazrat Abul-Hasan Baghdadi رضي الله عنه said: "Tell

me of a deed which will serve as a means for me to become a guest of Paradise." Ibn Hamid رضي الله عنه responded: "Perform one thousand (1,000) cycles [Raka'at] of optional [Nawafil] prayers and in each cycle recite Sura al-Ikhlas one thousand (1,000) times." Hazrat Abul-Hasan Baghdadi رضي الله عنه expressed his inability in this matter and said: "I don't have the strength." Hazrat Ibn Hamid رضي الله عنه replied: "If you cannot do this, then recite Durood Sharifs one thousand (1,000) times every night."

(Al-Qawlul Badi, page 117)

Hazrat Shaykh Ahmad رضي الله عنه

Hazrat Shaykh Ahmad رضي الله عنه relates: "Amongst many who used to read Durood Sharif in abundance, there was a friend of mine. After he had passed away, one day I saw him in my dream and enquired about his circumstances. My friend was saying: "Allah جل جلاله has bestowed His Mercy upon me and granted me by His Grace, honour and respect." Thereafter, I sought: "O brother! Is there anything revealed to you about my circumstances?" He answered: "O brother! Glad tidings for you because Allah جل جلاله has reckoned you amongst the righteous of His slaves." I asked the reason for this. He replied: "This is because you wrote a book regarding Durood Sharifs." (Sa'adatud Darayn, page 113)

A saint relates: "I was in the company of Hazrat Abu Bakr bin Mujahid رضي الله عنه when Hazrat Shaykh Shibli رضي الله عنه approached us. Immediately, Hazrat Abu Bakr bin Mujahid رضي الله عنه rose to his feet and embraced Hazrat Shaykh Shibli رضي الله عنه and then kissed him between the eyes." I enquired: "You behave in this manner with Shibli, even though the inhabitants of Baghdad consider him to be madly in love." He replied: "I behave with him in the same manner as Sayyiduna Muhammad ﷺ did, which I have seen with my own eyes. I was ennobled by beholding Sayyiduna Muhammad ﷺ in the world of Vision, in my dream. I saw that Shaykh Shibli رضي الله عنه was present there at the time when Sayyiduna Muhammad ﷺ stood up and kissed Hazrat Shaykh Shibli رضي الله عنه" I submitted: "O Messenger of Allah! What is the reason for this grace?" The Holy Prophet ﷺ answered: "After every prayer he recites the last two Verses of Sura at-Tawbah and complements it by reciting: SallAllahu 'alayka Ya Sayyidana Ya Muhammad" three (3) times. Thereafter, when Shaykh Shibli رضي الله عنه honoured our company with his presence, I asked him regarding this matter, he replied in the same context. (Sa'adatud Darayn, page 124)

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ۝ فَاِنْ تَوَلَّوْا
فَقُلْ حَسْبِيَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝

Ibn Bashqwal report رضي الله عنه

Ibn Bashqwal رضي الله عنه reports on this incident on the authority of Abul-Qasim رضي الله عنه that when Hazrat Abu Bakr bin Mujahid رضي الله عنه stood up in the honour of Hazrat Shaykh Shibli رضي الله عنه his disciples protested and questioned Hazrat Abu Bakr bin Mujahid رضي الله عنه that: "When a State Minister from a neighbouring country comes before you, like Abu bin 'Isa then you don't stand up before him. But when Hazrat Shaykh Shibli رضي الله عنه comes in your presence, you stand up to show honour." Hazrat Abu Bakr bin Mujahid رضي الله عنه retorted: "Shall I not stand up in honour of such a venerated personality like Hazrat Shaykh Shibli رضي الله عنه when the Messenger of Allah صلى الله عليه وسلم himself honoured him? I saw in my dream Sayyiduna Muhammad صلى الله عليه وسلم and heard him say: "O Mujahid! Tomorrow, a Heavenly man will come to you, revere him!" This is why I have honoured Shaykh Shibli رضي الله عنه." Thereafter, several nights went by but one night in a dream, I had the excellent opportunity to see Sayyiduna Muhammad صلى الله عليه وسلم and he said: "O Abu Bakr! Allah جل جلاله has granted you honour the way you honoured a Heavenly man." Thereupon I submitted: "O Messenger of Allah! By what means did he become worthy of such honour?" Sayyiduna Muhammad صلى الله عليه وسلم replied: "He used to remember me after the five daily prayers (meaning he used to recite Durood Sharifs after reciting the last two Verses of Sura at-Tawbah) and this he did for eighty years."

IMPORTANT NOTE

Important note from various Research Scholars, they have stated that wherever the original name of Sayyiduna Muhammad ﷺ has been used to address him, upon that place He ﷺ should actually be addressed by His ﷺ attributive names. Therefore, whosoever wishes to utter "Ya Muhammad" should instead recite the following passage:

صَلَّى اللّٰهُ عَلَيْكَ يَا سَيِّدَنَا يَا رَسُوْلَ اللّٰهِ

عَلَيْكَ يَا سَيِّدَنَا يَا حَبِيْبَ اللّٰهِ

May Allah جل جلاله grant us the Divine guidance, grace, help and power to show respect. Amin.

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ

"Hasbun Allahu wa Ni'mal Wakil Ni'mal Mawla wa Ni'man Nasir"

Meaning: Allah is sufficient for us and the best Trustee, the best Guardian and the best Helper.

The Benefits of Durood Sharifs from The Holy Traditions [Hadith Sharifa]

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ حَتّٰى لَا تَبْقٰى صَلَاةٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ حَتّٰى لَا تَبْقٰى بَرَكَةٌ
اَللّٰهُمَّ سَلِّمْ عَلٰى مُحَمَّدٍ حَتّٰى لَا تَبْقٰى سَلَامٌ
اَللّٰهُمَّ ارْحَمْ عَلٰى مُحَمَّدٍ حَتّٰى لَا تَبْقٰى رَحْمَةٌ

Hazrat Zayd رضي الله عنه said: "One day I accompanied Sayyiduna Muhammad ﷺ outdoors and stood upon a heap of sawdust when an Arab approached us and extended a salutation to Sayyiduna Muhammad ﷺ who returned the greeting and said: "O Arab! When you arrived here what were you reading? Because, I can see the angels filling the edges of the Heavens." The Arab replied: "O Honourable one! I was reciting Durood Sharif." (Sa'adatud Darayn, page 64)

The Most Noble Messenger of Allah ﷺ has said that: "Whosoever recites Durood Sharifs fifty (50) times upon me throughout the day, then on the Day of Judgement [Yawm Al-Qiyamah] I will shake hands with him." (Al-Qawlul Badi, page 136)

"For everything there is a means of purification, but for the faithful one [Mu'min] the purity of their hearts is in reciting Durood Sharifs."
(Al-Qawlul Badi, page 135)

The most Honourable Messenger, the greatest Intercessor, the Mercy to the Worlds ﷺ has stated that: "On the mighty Day of Judgement, three categories of people will be protected under the Shade of the Divine Throne, on that Day there will be no other Shades." The Holy Companions of the Noble Prophet ﷺ submitted: "O Messenger of Allah! Who are these fortunate ones?" He ﷺ replied: "Firstly, the one who has removed the grief of a miserable follower of mine, secondly, the one who has revived a tradition [Sunnah] of mine and thirdly, the one who has recited Durood Sharifs upon me excessively."
(Al-Qawlul Badi, page 123 & Sa'adatud Darayn, page 63)

Hazrat 'Abd Ar-Rahman bin Samrah رضي الله عنه narrates that: "once Sayyiduna Muhammad ﷺ honoured us with His Holy Presence and stated: "Tonight I witnessed a strange wonder, I saw that one of my followers was crossing the Way Bridge (Pul Sirat). He starts to walk, he falls and then he is seen to be hanging (suspended) from the Way Bridge (beneath which is the fire of Hell). Then all of a sudden the Durood Sharifs which this person had recited appeared before him, clenched his hand, stood him upright and swiftly guided him across the Way Bridge." (Al-Qawlul Badi)

Hazrat 'Ali ﷺ relates that Sayyiduna Muhammad ﷺ stated: "The one who recites Durood Sharifs upon me on a Friday one hundred (100) times, then on the Day of Judgement, when he appears on the plain of the Judgement he will be adorned with such a Light, that if this Light was to be distributed to every creation equally then it will be sufficient." (Dalailul Khayrat, page 12)

The most Noble Messenger of Allah ﷺ stated that: "When Thursday approaches, Allah ﷻ sends angels bearing leaves of silver and pens of gold. These angels record the Durood Sharifs recited by individuals on Thursday and Friday nights." (Sa'adatud Darayn, page 57)

Hazrat Jibra'il ﷺ submitted to Sayyiduna Muhammad ﷺ: "O Messenger of Allah! Allah ﷻ has granted you a Dome in Paradise the width of which is a distance of three hundred miles. This blessed Dome is encircled by the Winds of Miracles. This blessed Dome is only for the entry of those who recite Durood Sharifs upon the Magnificent Prophet of Allah ﷺ excessively." (Nuzhatul Majalis, page 111)

The Chief Intercessor ﷺ of the sinners in the muslim community has stated: "Whosoever recites the most number of Durood Sharifs during his lifetime, then at his time of death, Allah ﷻ will Command the entire creation to seek forgiveness for him." (Nuzhatul Majalis, page 110)

A person came to the holy Court of the Noble Prophet ﷺ and complained of poverty, hunger and little livelihood. Upon this the Most Honoured Prophet of Allah ﷺ advised him to: "Practice the greeting [Salam] upon entering the home, even though no one may be at home. Thereafter, to recite this Durood Sharif "As-Salamu 'alayka Ayyuhan Nabiyyu wa Rah-matullahi wa Barakatuh" upon me once and then read Sura al-Ikhlas one (1) time." The person did as advised and as a result Allah جل جلاله opened for him the door of Sustenance, and also for his relatives and neighbours. (Al-Qawlul Badi, page 129 & Sa'adatud Darayn, page 63)

The Messenger of Allah ﷺ said: "Whosoever is afflicted by troubles, should recite Durood Sharifs upon me excessively because by this his troubles (misfortunes) and dangers will be removed, his sustenance will become abundant and his wishes shall be fulfilled." (Nazihatun Nazirin, page 31)

"The best of days is Friday because on this day Sayyiduna Adam عليه السلام was created and on this day he expired. On this day, the Last Day will be established and on this day unconsciousness will overcome the entire creation. Therefore, recite excessive Durood Sharifs upon me on this day as they are presented to me." The Noble Companions رضي الله عنهم submitted: "O Messenger of Allah! How will these be presented, whereas human

beings decay in their graves?" The Noble Messenger of Allah ﷺ replied: "Allah جل جلاله has forbidden the earth to devour the blessed bodies of the Noble Prophets of Allah عليهم السلام." In other words, the Holy bodies of the Prophets of Allah will be preserved. Therefore, your Durood Sharifs will be presented to me even after my demise." (Sa'adatud Darayn, page 78)

The Perfect Messenger of Allah ﷺ has said: "On the Day of Judgement the most nearest to me by station and position will be the one who has recited Durood Sharifs upon me excessively. And whosoever recites Durood Sharifs upon me on a Thursday and Friday night then Allah جل جلاله will fulfil one hundred of his wishes, seventy in the Hereafter and thirty in this life. Thereafter, Allah جل جلاله will appoint an angel who brings the Durood Sharifs and presents them to me saying: 'This is from this follower of yours, who is the son of that person, who is from this tribe.' Thereafter, these Durood Sharifs are protected with leaves of light." (Sa'adatud Darayn, page 60)

Holy Supplications of Benedictions and Salutations by Various Master of Spiritual Orders

The act of invocation of Durood Sharifs upon the Most Glorious Messenger ﷺ is the source of lights [Nur] and abundances and is also the key to the doors of Goodness [Khair] and prosperity. The people of Character have recommended and admitted this Durood Sharif owing to its potent as a great Opener and it is also chosen to Allah جل جلاله.

Various Saints are of the unanimous view that if one is unable to find a Spiritual Guide [Murshid], then he should make it compulsory upon himself to recite regular Durood Sharif. This is such a sacred practice that the seeker becomes a rightful connection by directing this Durood Sharif unto the Most Gracious Messenger ﷺ. One will attain reformation by virtue of the Magnificent Prophet's ﷺ sublime Character.

Various eminent Saints state that: "Recite Sura al-Ikhlas and recite Durood Sharif abundantly because if one does this then by reciting Sura al-Ikhlas, he will attain the realisation [Ma'arifa] of Allah جل جلاله and by abundant recitation of Durood Sharifs one will surely witness our Most Honoured Messenger ﷺ either in the state of sleepiness (dream) or wakefulness." This message was transmitted by Shaykh Imam 'Ali Muttaqi رضي الله عنه on the authority of Shaykh Ahmad bin Musa al-Mashru رضي الله عنه in the book entitled 'Al-Hukmul Kabir', page 24.

Whosoever wishes to attain Divine realisation [Ma'arifa] and proximity [Qurb] should live a life according to the sacred Code of Practice [Shari'ah] and also make it compulsory upon himself to recite Durood Sharif upon our Most Noble Messenger ﷺ regularly. By constant recital of Durood Sharifs, one will attain a manifest light [Nur] reflecting on his code of conduct by virtue of this he will achieve his objective and gain limitless Grace, Favours and Divine help.

A number of Saints [Awliya-Allah] have attributed more superiority upon Durood Sharif over Divine remembrance [Dhikr] by virtue of its numerous advantages and benefits even though Divine remembrance is undoubtedly much greater and higher in its own right.

The Shadhiliyyah Sufi order original foundation is the Qadriyyah Sufi order. The emergence of the spiritual order was effected at the sacred Court of our Beloved Messenger ﷺ. This was to preserve the charge of our Most Glorious Messenger ﷺ and his authority of Intercession and his Lofty Station [Maqam Al-Mahmud] of honour and glory.

The Cardinal Pole [Qutub] of his time, Shaykh 'Abd al-Wahhab Muttaqi رضي الله عنه, the spiritual master [Murshid] of Shaykh 'Abd al-Haqq Muhaddith of Dehlwi رضي الله عنه stated that: "The reader of Durood Sharif should know in which river in the ocean of grace and mercy he is swimming and diving in. When one utters 'Allahummah' he enters the river of Mercy." Hazrat Hasan Basri رضي الله عنه remarks that when one utters 'Allahumma' then it is as if he remembered all of the Beautiful Names of Allah جل جلاله and when he utters 'Salli 'Ala Sayyidina Muhammadin' it is as if he has dived in the river of grace and favour. When he utters 'Wa 'Ala Alihi Wa As-habihi' then it is as if he has drowned in the river of bounty and perfection. So, when the slaves of Allah جل جلاله swim and dive in such miraculous rivers then why should they be disappointed or be in despair?

Paradise Expands by reciting Durood Sharif

Allamah Ahmad bin Al-Mubarak رضي الله عنه states in his book 'Al-Ibriz' which is also in the annals authored by his spiritual master Shaykh Sayyiduna 'Abd al-'Aziz Dibbagh رضي الله عنه stated therein that: "The recitation of Durood Sharif is definitely greeted with divine acceptance, no matter who reads it." He furthermore states that, there is no doubt that the recitation of Durood Sharif is an excellent act of worship ['Ibadah]. The angels who reside at the extremities of the heavens constantly recite Durood Sharifs upon our Most Beloved Messenger ﷺ and by virtue of it, the heavens are expanded and enlarged. The process of expansion and enlargement does not cease to progress until the angels engage in the celebration of Allah's جل جلاله Glory and Praises. The angels do not commence celebrating until Allah جل جلاله does no cast His Divine Glory upon the Heavens. When the angels witness the manifestation of Divine Glory, they immediately engage in the celebration of Allah's جل جلاله Praises and Glory, and only then the expansion and enlargement of the Heavens cease.

If the angels, right from their Creation, remained engaged only in the celebration of Allah's جل جلاله Praises and Glory then the Heavens would never expand nor enlarge. The expansion and enlargement of the heavens is affected by the virtues of Durood Sharifs.

Ibn Mubarak states that: "Once I asked Bahr-ul Irfan Sayyiduna 'Abd Al-'Aziz Dibbagh رضي الله عنه as to why by the recitation of Durood Sharif, the heavens happen to expand and enlarge and not by the celebration of Allah's جل جلاله Praises and Glory? He replied: "The heavens were created from the Holy light of our Most Glorious Messenger ﷺ. Therefore, their love for our Most Beloved Messenger ﷺ is like that of a child's for his father. So, when the Heavens hear the Durood Sharif, they become delighted and begin to advance in every direction. This is because the heavens attain blessings and grace from our Most Noble Messenger ﷺ.

Shaykh 'Abd al-'Aziz Dabbagh رضي الله عنه furthermore states: "If Allah جل جلاله Willed, then the heavens would surely have entered into the Earth, during the lifetime of our Most Honoured Messenger ﷺ and they would have followed Him ﷺ wherever He went. And, wherever the Most Gracious Messenger ﷺ rested at night, they too would have spent the night thereupon. However, Allah's جل جلاله intention was for otherwise and so He did not allow the heavens to proceed any further. And, this was in order to preserve the faith [Iman] in the unseen [Ghayb]. When the fortunate followers of Hazrat Sayyiduna Muhammad ﷺ shall enter paradise, the paradise upon seeing this shall become overwhelmed with happiness and then shall expand itself for them."

The Angels scribe Durood Sharifs upon Scrolls

Imam Sha'rani رضي الله عنه stated in his book entitled 'Lata-iful Minan' upon Chapter A that: "Ahmad As-sarwi رضي الله عنه told me that he saw in a dream, angels were writing those words which was being uttered by those in the form of Durood Sharif. These were written with golden pens upon scrolls. Upon another occasion he said to me that the holy words (benedictions) uttered by people transformed into angels. These angels then began to recite the same Durood Sharif and then again another series of angels were created from these holy words (benedictions) and this continues. If the veils were to be removed from (before) the eyes of the mortals and they were to see those angels, then it would appear to them as open Lightness in Vastness."

Imam Sha'rani رضي الله عنه states that he knows that: "This kind of ability to experience Visions is only attainable to such a person whose soul has been purified from the foulness of human turbidity (pollution) even to the point that one's inwardly nature becomes similar to that of angels. And, the one whose inwardly nature is not equal to that of angels, will not be able to experience such Visions of Heavenly (beauty in) wonders and delights."

The Angel's Remain Veiled

Ibn Hubayrah رضي الله عنه relates that: "Once I was engaged in the recitation of Durood Sharif upon our most Blessed Messenger ﷺ and my eyes closed. I saw a writer scribing the very Durood Sharif which I was reciting with black ink; I saw the letters appear upon a sheet of paper. When I opened my eyes, I saw the writer disappear. However, I was still able to see the whiteness of his clothes." (Sa'adatud Darayn)

Angel's Reminder

Hazrat Tawakkul Shah Anbalwi رضي الله عنه states that: "I used to recite Durood Sharifs a few times each night daily before I fell asleep. Incidentally, upon one occasion I was unable to perform my usual routine practice [Wazifa]. Thereupon, while I was performing ablution [Wudu], I saw that angels were in a state of happiness. They were engaged in the act of celebrating the honour and glory of our Most Magnificent Messenger ﷺ. The angels also addressed me and remarked that 'O you performer of ablution! Recite Durood Sharif a few times and do not neglect it.'" (Dhikr Khayr)

Angel's Avert Calamities

Likewise, it is said that when a calamity befalls, it advances towards the houses but when it proceeds close to the house of the reader of Durood Sharifs, the angels who are responsible for conveying gifts of benedictions [Salawat] to the sacred court of Sayyiduna Muhammad ﷺ they stop the approaching calamity from befalling. They do not even allow this calamity to trouble the neighbours, but instead throw it far away. (Dhikr Khayr)

Glad Tidings of Long Life by Hazrat Sayyiduna Muhammad ﷺ

Hazrat Shah Ghulam 'Ali Dihlawi رضي الله عنه relates that: "Once I experienced the fear of Hell. I soon after, was fortunate enough to see the most Blessed Messenger ﷺ. He ﷺ informed me that the one who loves me shall not enter Hell." (Tazkirah Mashaykh Naqshbandiyya, page 309)

The Existence of Hazrat Sayyiduna Muhammad ﷺ is the Centre of the entire Universe.

"When I visited the blessed city of Madina and then arrived at the sacred Tomb of Hazrat Sayyiduna Muhammad ﷺ, I engaged myself in a deep meditation with the Vision of my heart and I saw that the sacred entity

of Hazrat Sayyiduna Muhammad ﷺ is the Centre of the entire Universe from the mighty Divine Throne ['Arshil 'Azim] to the Earth. Allah جل جلاله is the One who bestows [Al-Wahhab] all things, but when one yearns for Prophetic Grace, he will need to achieve it by using Hazrat Sayyiduna Muhammad ﷺ as an Intercessor. By His ﷺ grace and blessings, the universal affairs are managed and administered. He ﷺ is not only the Administrator of Affairs of the material world but also the administrator in the heavenly realm of spiritual matters. Henceforth, let it be known that divine grace and blessings are globally distributed from the sacred Tomb of Hazrat Sayyiduna Muhammad ﷺ. Muqamat: Imam Rabbani, Sayyidi Khawajah Muhammad Ma'sum Qayyum Saari Sirhindi رضي الله عنه.

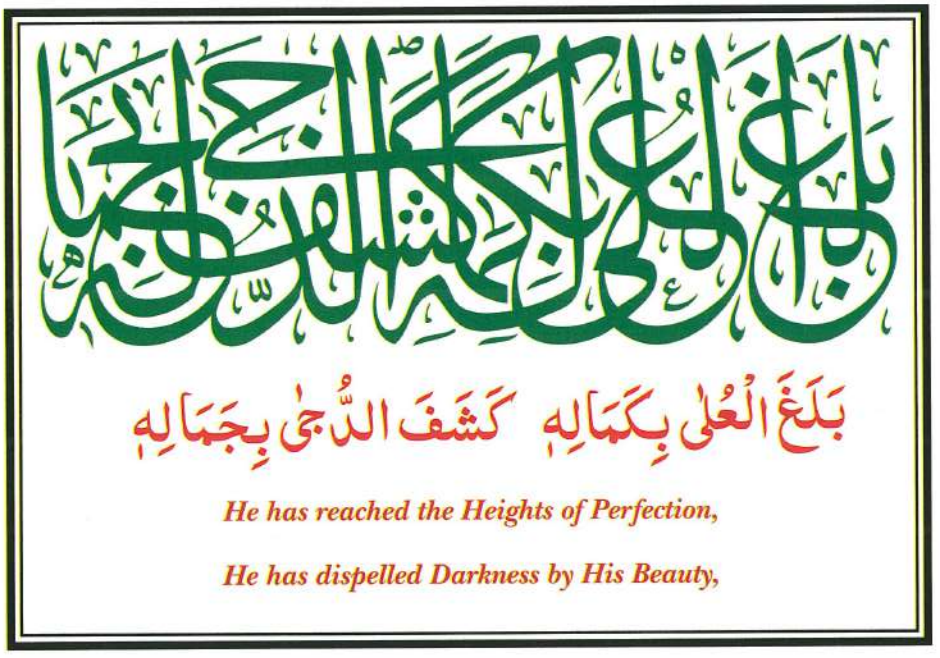
The Fountain of Hazrat Sayyiduna Muhammad ﷺ is the Water of True Life

The holy water of the Prophetic Fountain is abundantly satisfying and beneficial. All the Noble Messengers of Allah عليهم السلام are satisfied by the single cup of this blessed water, whereas, all the noble saints are contented by a single drop. The angels are the sacred fountain's companions and the sky is its container. The bond of existence is connected to Him ﷺ. Succession of creation is bound with Him ﷺ, so is the providence attached to Him ﷺ. The entire universe is behind Him ﷺ and the Creator جل جلاله of this universe is seeking His ﷺ pleasure, as is related in Hadith-e Qudsi: "O Muhammad! ﷺ I seek thy pleasure."

The Resplendence of the Spirit [Ruh]

By reciting Durood Sharif regularly, one is protected from the oppressors, he beings to travel the paths of Lights to reach the Destination of Love. Hazrat Qudrat-ullah Shihab رضي الله عنه has explained this subject matter in a beautiful way in his book entitled 'Shihab Namah': The recitation of Durood Sharifs have enveloped my entire existence with a subtle rainbow expanse. Like the silent darkness is decorated with the fine rays (of the stars and the moon). Neither, can terror nor fear extinguish those brilliant rays nor can any thought nor senses by their blows cause him to falter. In isolation, he finds himself in an assembly. And, in a grand assembly he is observing solitude.

The heart [Qalb] is gladdened, the spirit [Ruh] is flourished and the body is freed from gravity. The greatest benefit is that by the virtue of Durood Sharifs, one's thoughts will be veiled by such a blessed Entity and he will always feel near to it. The dust of whose feet is the antimony of the eyes of the Ghawth, Aqtab and Awtad. By the light of whose act of remembrance [Dhikr] the Mighty Throne ['Arshil 'Azim] is elevated and the Earth is illuminated, like whom none other has been created before nor will be created ever. And, in whose Creation, Allah جل جلاله has honoured Him ﷺ with Splendours.


بَلَغَ الْعُلٰى بِكَمَالِهٖ كَشَفَ الدُّجٰى بِجَمَالِهٖ
He has reached the Heights of Perfection,
He has dispelled Darkness by His Beauty,

حَسُنَتْ جَمِيْعُ خِصَالِهٖ صَلُّوْا عَلَيْهِ وَاٰلِهٖ
His manners are Pleasing,
May Blessings descend upon Him and His Family.

The sacred Entity of Hazrat Sayyiduna Muhammad ﷺ is such that, by the Splendour of His ﷺ illuminated countenance the sun receives its light. The Most Noble Messenger ﷺ is Honoured and Graced with such a Lofty Station of Praise and Glory [Maqam Al-Mahmud] that by its virtue His ﷺ sacred Tomb is more sanctified and worthier than the mighty Divine Throne.

How can such material eyes observe the Glory of the Most Magnificent Messenger's ﷺ Perfect Beauty, His ﷺ Beauty and Splendour excels that of all the intensely bright sun. The power of vision of the blind one is restored by the glory of his splendours. O Beloved! ﷺ You are the true and real sun of Beauty and Grace because the human eyes become exhausted by the Brilliance of His Splendid glory. By seeing even a particle of His ﷺ vast Beauty the followers are inclined to submission.

Our spirits [Ruh] and heart are filled with love and amour of Hazrat Sayyiduna Muhammad ﷺ. O absolute owner of Perfect Beauty and Loveliness! Allah ﷻ have Mercy on us all. O Most Honourable Messenger! ﷺ Confer upon us indigent followers, the charity of your elegant Generosity. Upon us indigent one's please cast your Vision of Grace because such Vision of Bounty and Generosity is the priceless charity of your Beauty."

Explanation of Love

By the virtue of love, even the bitter things happen to be sweet. The effect of love can even change copper into gold. By the virtue of love, a prison cell can become a garden of bliss and without love even a garden of joy can become as tormenting as a furnace. By the virtue of love, fire can become light. By the effect of love, even when one is suffering from illness, one can experience the relief of recovery. The power of love can change hardships into comfort. By the virtue of love, the dead are revived and by the power of love a King is reduced to a beggar.

The Holy Countenance of the Most Chosen ﷺ is Mentioned in the Glorious Qur'an

وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ

The Glorious Quran 2:148

Allamah Muhammad 'Alusi Baghdadi رضي الله عنه has stated in 'Ruhul Ma'ani' concerning the above mentioned Holy Verse. He has mentioned a very subtle point. Every nation [Ummah] has a separate Point of Focus [Qiblah]. So, whichever direction one faces, he will face the Qiblah. The Qiblah of the angels is the House of Allah in heaven [Baythul Ma'mur]. The Qiblah of supplication is the heavens. The Qiblah of the pure spirits [Arwah] is the Furthermost Boundary [Sidratul Muntaha].

The Qiblah of the sacred body of our Most Glorious Messenger ﷺ is the House of Allah [Bayth Ullah]. The Qiblah of the Holy Spirit of our Most Honourable Messenger ﷺ is Allah جل جلاله Himself. The Qiblah of Allah جل جلاله is Hazrat Sayyiduna Muhammad ﷺ. A question arises as to how can anyone be the Qiblah of Allah جل جلاله? The answer is that the word 'Qiblah' defines the direction of a way. So, the clear meaning of the Divine Revelation is that the special Attention and unbounded Vision of Grace of Allah جل جلاله is constantly directed upon Hazrat Sayyiduna Muhammad ﷺ.

The Witnessing of the Most Noble Messenger ﷺ

O Beloved ﷺ of the beloveds! I seek help from the misery of loneliness owing from your absence. The heart wishes to leave this world. It would be very good if you were to come. The remedy of my heart from your remoteness is the restlessness for You ﷺ in my heart. Your ﷺ remembrance is the comforter of my heart from your loneliness. Everyone is departing from this world. The cord of breath is about to snap. O Allah! جل جلاله Please bless me with the illuminating Vision of Your Glorious Countenance. May my very life and heart be sacrificed for You! O Hazrat Sayyiduna Muhammad! ﷺ You are my beloved. My only beloved. The crazy lover maintains the world of the beloved in his eyes and heart. This is because the custom of sacrifice is of this

practice. In order to continue burning the lamp of love one must be in need of Love. The heart becomes very much impassioned with the remembrance of the Beloved ﷺ and the thoughts of the Beloved at the time of separation and absence from Him ﷺ. To invigorate one's spirit [Ruh] and to enkindle one's lamp of love, one should observe the Beautiful Spirit of the Most Noble Messenger ﷺ.

The true teacher of the lover is the beauty of the friend and the illuminated countenance is like a hundred books and pages. The knowledge is a great veil (covering), offer a hundred books to fire and dedicate the eye of your heart at the service of your true friend.

Crucial Point to bear in Mind

1. Our belief is that in the perfect Creations and those things which were created perfectly, nothing was created similar to Hazrat Sayyiduna Muhammad ﷺ nor will anything similar to Him ever be created again.

2. The holy personalities who have described the sacred appearance of Sayyiduna Muhammad ﷺ was merely a particle of perception in His glorious Honour. Hazrat Imam Busiri رضي الله عنه has stated in his famous 'Poem of the Cloak' [Qasidah Burdhah]: "He ﷺ has only revealed his external features to the mankind like water shows the appearance of stars."

3. Imam Qurtubi رضي الله عنه wrote in his book 'As-Salah' a statement expounded by a Gnostic ['Arifin], that is: "Allah جل جلاله has not allowed us to observe the actual Beauty of Hazrat Sayyiduna Muhammad ﷺ because if that was to be the case, then we would not yearn to see him."

4. In the entire creation, nobody is equal to the likeness of Hazrat Sayyiduna Muhammad ﷺ. Only to make people understand and according to people's natural understanding capacities, ideal examples have been used.

In the book entitled 'Holy Limbs' the subject of mediation and affinity has been recorded with equilibrium. It is impossible to conceive the Beauty and Loveliness of the Most Noble Messenger ﷺ. If a painter wishes to produce an image of the impressive model of Hazrat Sayyiduna Muhammad ﷺ then I am baffled as to how he will produce the Charm and Grace of Hazrat Sayyiduna Muhammad ﷺ.

The Beauty and Elegance of His ﷺ Glorious Countenance

According to the powers and the abilities of the Holy Companions رضي الله عنهم of Sayyiduna Muhammad ﷺ a number of descriptive accounts signifying the Beauty and Elegance of His ﷺ Glorious Countenance are mentioned henceforth:

The Holy Countenance of the Most Noble Messenger ﷺ is actually the mirror of Divine Beauty and the manifestation of Divine Light. The extraordinary and matchless Countenance of Hazrat Sayyiduna Muhammad ﷺ is the sign of Allah's جل جلاله boundless Beauty.

Hazrat Nizam Ghanjuri رضي الله عنه observed the sanctified Beauty of Hazrat Sayyiduna Muhammad ﷺ with both eyes immersed in love and said: "The blessed Countenance of Hazrat Sayyiduna Muhammad ﷺ is the corporeal Divine words and the attribute of Divine speech. The blessed Spirit [Ruh] of Hazrat Sayyiduna Muhammad ﷺ is the physical Words of Allah جل جلاله. In short, what a Countenance His ﷺ blessed forehead is, the explanation of the sacred Verse:

'La ilaha illAllahu Muhammadur RasulUllah'

The followers of Hazrat Sayyiduna Muhammad ﷺ are so fascinated that even Allah جل جلاله is enraptured with Great Love. O Chosen One! ﷺ Your glory is so magnificent that the owner of Majesty and Glory has scribed your blessed name upon the forehead of the tremendous Throne ['Arshil 'Azim].

The splendour and glory of the Perfect Beauty of Sayyiduna Muhammad ﷺ is excellent. It is impossible to express the praise of the Beauty of

Hazrat Sayyiduna Muhammad ﷺ. The All-Sublime Creator of both the Worlds ﷻ, is Himself enraptured in love with the beauty and perfection of Hazrat Sayyiduna Muhammad ﷺ.

O Messenger of Allah! ﷺ We are overwhelmed by your Perfection and Beauty. Morning and evening we are witnessing your splendid Entity in the mirror of Truth.

The sun and the moon obtained their light from the magnificent Beauty of Hazrat Sayyiduna Muhammad ﷺ. By the virtue of the existence of Hazrat Sayyiduna Muhammad ﷺ the Earth in comparison to the sky is said to be greater.

Upon the Plain of Resurrection, all the Prophets will be proclaiming 'my self, my self' [Nafsi, Nafsi] whereas, our Most Beloved Messenger ﷺ will be proclaiming 'my followers, my followers' [Ummati, Ummati]. The obvious reason for this action is the irrefutable fact that our Most Magnificent Messenger ﷺ loves us so much like no other Prophets loves their followers. The proclamation will be of love thereupon. Therefore, victory will be of love itself.

What is Durood Sharif? It is the joy of the spirit [Ruh]. The melody of the soul. The merry of the morning. The glad tidings of enjoyment. The

everlasting glory. The ascending cloud of rapture. The flowing stream of violent love. The abundant cloud of showering knowledge and wisdom. The dancing perception of sweet feelings. The blessed waterfall of love. The Durood Sharif is the irrigation of the heart [Qalb] and here the spring well begins to flourish. The withering rose will begin to blossom. The moonlight of hope descends in the courtyard of gold, like the moon when it sets in the depths of the lakes and rivers.

The purchase of such a priceless treasure will be mercy itself, which will remain absorbed in the eyes, then the entire world is ours as well as the Hereafter.

The Angels Seek Repentance on Behalf of The Writer of Durood Sharif

مَنْ صَلَّى عَلَيَّ فِيْ كِتَابٍ لَمْ تَزَلِ الْمَلٰئِكَةُ
يَسْتَغْفِرُوْنَ لَهُ مَا دَامَ اِسْمِيْ فِيْ ذٰلِكَ الْكِتٰبِ

"Whosoever writes Durood Sharif in a book and as long as it (my blessed name) remains therein, the angels will seek repentance for him."

The Magnificent Reward for Writing Durood Sharif

مَنْ كَتَبَ عَنِّيْ عِلْمًا فَكَتَبَ مَعَهٗ صَلَاةً عَلَيَّ
يَزَلُ فِيْ اَجْرٍ مَا قُرِئَ ذٰلِكَ الْكِتٰبُ

"Whosoever writes a word (book) of knowledge on my behalf and also wrote a Durood Sharif with it, then as long as this book is read then the writer will receive virtues."

"Whosoever recites Durood Sharifs upon me during the course of the day, will not die until he sees his final abode in Paradise." All Glory be to Allah جل جلاله, what a great reward!

عَنْ اَنَسٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَآلِهٖ وَسَلَّمَ مَنْ صَلّٰى عَلَيَّ فِيْ يَوْمٍ
اَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتّٰى يَرٰى مَقْعَدَهٗ مِنَ الْجَنَّةِ

If the world and all that it contains was to be placed on a weighing scale and on the other side only a handkerchief from Paradise was to be placed on that same weighing scale, the handkerchief will prove to be heavier and worthier (in goodness). May Allah جل جلاله enable us to recite Durood Sharifs more excessively.

"Whosoever recites Durood Sharifs upon me then by its effect one's heart [Qalb] will be cleansed from hypocrisy [Nifaq] like water cleans clothes."

مَنْ صَلَّ عَلَيَّ طَهُرَ قَلْبُهٗ
كَمَا يُطْهُرُ الثَّوْبُ بِالْمَآءِ

The most Noble Messenger ﷺ has said that: "If one of you happens to forget something then recite Durood Sharif upon me, if Allah جل جلاله wills you will be able to remember."

اِذَا نَسِيْتُمْ شَيْئًا فَصَلُّوْا عَلَيَّ تَذْكُرُوْهُ اِنْ شَآءَ اللّٰهُ تَعَالٰى

Various honourable Companions رضي الله عنهم of Hazrat Sayyiduna Muhammad ﷺ have stated that: "In whichever assembly the attendants engage in the recital of Durood Sharif upon our Most Beloved Messenger ﷺ then from this holy gathering [Majalis ad-Dhikr] a sanctified scent emanates and ascends up to the heavens. So, when the angels smell it they say 'Upon earth, in an assembly Durood Sharifs are being recited upon the Most Gracious Messenger' ﷺ.

In the explanation of the following mentioned Tradition [Hadith Sharif], various lovers have declared that Hazrat Sayyiduna Muhammad ﷺ is the Holiest and Purest (after The Creator and in all Creation). Therefore, when in an assembly, Hazrat Sayyiduna Muhammad ﷺ is

remembered and Durood Sharifs are recited upon Him ﷺ. Then, by the effect of His ﷺ Blessed Fragrance, the assembly is perfumed and this fragrance reaches to the Heavens.

عَنْ بَعْضِ الصَّحَابَةِ رِضْوَانُ اللّٰهِ تَعَالٰى اَجْمَعِيْنَ اَنَّهُ قَالَ مَا مِنْ مَّجْلِسٍ يُصَلّٰى فِيْهِ عَلٰى سَيِّدِنَا مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَآلِهٖ وَسَلَّمَ اِلَّا قَامَتْ مِنْهُ رَائِحَةٌ طَيِّبَةٌ حَتّٰى تَبْلُغَ عِنَانَ السَّمَآءِ فَتَقُوْلُ الْمَلٰئِكَةُ هٰذَا مَجْلِسٌ صُلِّيَ فِيْهِ عَلٰى سَيِّدِنَا مُحَمَّدٍ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ

The Most Honoured Messenger ﷺ has stated: "Do not make me a traveller's cup." Someone asked as to what is a traveller's cup? So He ﷺ answered that: "When a traveller becomes exempt from his necessities, he pours water in to the cup. Thereupon, when he feels the need, he drinks from it, or else he throws the water away. You must not do this, on the contrary when you supplicate, remember me at the beginning, in the middle and at the end."

Whenever you supplicate to Allah جل جلاله then don't do so without adopting a means [Wasila]. On the contrary, supplicate to Allah جل جلاله again and again with the means of Hazrat Sayyiduna Muhammad ﷺ and recite Durood Sharifs upon him ﷺ.

عَنْ عَبْدِ اللّٰهِ بِنْ مَسْعُوْدٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ
كُنْتُ اُصَلِّيْ وَالنَّبِيُّ صَلَّى اللّٰهِ تَعَالٰى عَلَيْهِ وَآلِهٖ وَسَلَّمَ
وَاَبُوْ بَكْرٍ وَعُمَرُ مَعَهٗ فَلَمَّا جَلَسْتُ بَدَاْتُ بِالثَّنَآءِ
عَلَى اللّٰهِ تَعَالٰى ثُمَّ الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللّٰهُ تَعَالٰى
عَلَيْهِ وَآلِهٖ وَسَلَّمَ ثُمَّ دَعَوْتُ لِنَفْسِيْ فَقَالَ النَّبِيُّ
صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَآلِهٖ وَسَلَّمَ سَلْ تُعْطَهْ سَلْ تُعْطَهْ

Hazrat Sayyiduna 'Abd-Allah bin Mas'ud رضي الله عنه reports that: "I offered the prescribed prayers, whereas the Messenger of Allah ﷺ, Hazrat Siddiq al-Akbar and Hazrat Umar Faruq al-'Azam رضي الله عنهما were present thereupon. When I completed my prayers and sat thereupon and celebrated the Praises and Glory of Allah جل جلاله and also recited Durood Sharif and afterwards, engaged in supplication. The Noble Messenger of Allah ﷺ remarked: "You ask and it shall be granted, you ask and it shall be granted."

اَلدُّعَآءُ بَيْنَ الصَّلَاتَيْنِ لَا يُرَدُّ

"The supplication which is made between the recitation of Durood Sharif will not be rejected."

صَلَاتُكُمْ عَلَيَّ مُحْرِزَةٌ لِدُعَائِكُمْ
وَمَرْضَاةٌ لِرَبِّكُمْ وَزَكَاةٌ اَعْمَالِكُمْ

"O my Followers! Your recitation of Durood Sharifs upon me is a Preserver of your supplications and it is for you, your Lord's Pleasure and it is a purifier of your deeds."

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ اِنَّ الدُّ
عَاءَ مَوْقُوْفٌ بَيْنَ السَّمَآءِ وَالْاَرْضِ لَا يَصْعَدُ مِنْهُ شَيْئٌ
حَتّٰى تُصَلِّيَ عَلٰى نَبِيِّكَ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَآلِهٖ وَسَلَّمَ

Hazrat Sayyiduna 'Umar Faruq al-'Azam رضي الله عنه said that: "The supplication remains suspended in between the heavens and the earth and as long as Durood Sharifs are not recited upon Hazrat Sayyiduna Muhammad ﷺ this supplication will not rise to the Heavens."

اَنَا اَوَّلُ النَّاسِ خُرُوْجًا اِذَا بُعِثُوْا وَاَنَا قَائِدُهُمْ اِذَا جُمِعُوْا
وَاَنَا خَطِيْبُهُمْ اِذَا صُمِتُوْا وَاَنَا شَفِيْعُهُمْ اِذَا حُوْسِبُوْا وَاَنَا
مُبَشِّرُهُمْ اِذَا اَيِسُوْا وَاللِّوَآءُ الْكَرِيْمُ يَوْمَئِذٍ بِيَدِيْ وَ
مَفَاتِيْحُ الْجِنَانِ بِيَدِيْ وَاَنَا اَكْرَمُ وَلَدِ آدَمَ عَلٰى رَبِّيْ وَلَا

فَخْرَ يَطُوْفُ عَلَيَّ اَلْفُ خَادِمٍ كَاَنَّهُمْ لُؤْلُؤٌ مَّكْنُوْنٌ وَمَا مِنْ
دُعَآءٍ اِلَّا بَيْنَهٗ وَبَيْنَ السَّمَآءِ حِجَابٌ حَتّٰى يُصَلّٰى عَلَيَّ فَاِذَا
صُلِّيَ عَلَيَّ فَاِذَا صُلِّيَ عَلَيَّ اِنْخَرَقَ الْحِجَابُ وَصَعِدَ الدُّعَآءُ

The Messenger of Allah ﷺ has said that: "When people will begin to emerge from their graves, I will be the First amongst them and when everyone will assemble I will be their Leader. And, when every one will be silent I will be their Speaker, and when people will be summoned for their reckoning I will be their Intercessor. And, when everyone will be disappointed, I will give them Glad tidings."

"The banner of Supernatural Powers will be in my hands, the Keys to Paradise will be in my Hands. My Honour, in the Sight of Allah جل جلاله will be greater than any of the sons of Sayyiduna Adam عليه السلام and I do not say this with pride. Wandering and roaming around me will be thousands of servants like concealed pearls and there is no other supplication except that between it and the heavens there is a veil (obstruction). Frequent recital of Durood Sharifs will cause the veil to break and then the supplication will ascend up to the heavens for Divine Acceptance."

اِذَا صَلّٰى اَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيْدِ رَبِّهٖ
وَالثَّنَاءِ عَلَيْهِ وَيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ ثُمَّ يَدْعُوْ بَعْدُ بِمَا شَآءَ

"Whoever amongst you completes his prayers [Salah], should celebrate the praises of his Lord جل جلاله followed by the recital of Durood Sharif and thereafter seek supplication."

In the above mentioned holy instruction [Hadith Sharif], one is taught the mode of courtesy after seeking supplication. Likewise, when a beggar approaches the house of a generous man, before he asks for something he praises the generous man. Thereafter, he supplicates for the goodness of his family. Thereafter, he asks for what he needs. Without a doubt, when one asks Allah جل جلاله for something he should first celebrate His جل جلاله Praises. Thereafter, adopt the means of reciting Durood Sharifs and then seek supplications. By virtue of this the seeker's supplication will not be rejected.

عَنْ اَنَسٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ
تَعَالٰى عَلَيْهِ وَآلِهٖ وَسَلَّمَ كُلُّ دُعَآءٍ مَحْجُوْبٌ حَتّٰى يُصَلّٰى
عَلَى النَّبِيِّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَآلِهٖ وَسَلَّمَ

The corporeal Entity of sacred Light ﷺ has said "that every supplication is halted until the moment when Durood Sharifs are recited upon Hazrat Sayyiduna Muhammad ﷺ."

عَنِ النَّبِيِّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَآلِهٖ وَسَلَّمَ اِذَا سَئَلْتُمُ اللّٰهَ حَاجَةً فَابْدَءُوْ بِالصَّلَاةِ عَلَيَّ فَاِنَ اللّٰهَ تَعَالٰى اَكْرَمُ مِنْ اَنْ يُّسْئَالَ حَاجَتَيْنِ فَيَقْضِيْ اَحَدَهُمَا وَيَرُدُّ الْاُخْرٰى

The Noble Messenger ﷺ has said that: "When you seek supplication to you Lord جل جلاله, then first recite Durood Sharifs because Allah جل جلاله is the All-Generous and from His Generosity, it is proved beyond a shadow of doubt that He جل جلاله will accept a supplication and on the other hand reject the others.

اَكْثِرُوْا مِنَ الصَّلَاةِ عَلَيَّ لِاَنَّ اَوَّلَ مَا تُسْئَلُوْنَ فِي الْقَبْرِ عَنِّيْ

"O my Followers! Recite Durood Sharif upon me in excess because in the grave you will be questioned regarding me, firstly."

Upon this particular juncture, the emphasis stressed upon the importance of pre-eminence of the questioning and its obvious meaning is abundantly clear. Meaning, in the grave the angels Nakir and Munkar will ask three questions and amongst them the principle one is the question asked with regards to Hazrat Sayyiduna Muhammad ﷺ.

The Most Noble Messenger ﷺ has instructed His ﷺ followers to recite Durood Sharifs excessively because by reciting Durood Sharif the reader's heart [Qalb] is filled with the love and honour for the Most Magnificent Messenger ﷺ.

Thereupon, one will only be able to recognise the Messenger of Allah ﷺ on account of his sincere love and respect for the Noble Messenger ﷺ. This is why it is stated in a holy tradition [Hadith Sharif] that: "Whosoever has faith will be able to answer the questions asked by the angels Nakir and Munkar without hesitation or tentativeness. The angels Nakir and Munkar will say: "You have succeeded, undoubtedly. We knew that you would be able to answer." The hypocrite [Munafiq] whose heart will be devoid of the Most Noble Messenger's ﷺ love and majesty, when he will be questioned regarding the identity of the Most Noble Messenger ﷺ he will reply in the negative and say: "I do not know him. Whatever people in the Earth used to say about him I used to say the same." Upon hearing this reply the angels Nakir and Munkar will say: "We knew that you would say this." Thereupon, the punishment of the grave will be set over him."

مَامِنْ عَبْدَيْنِ مُتَحَابَّيْنِ يَسْتَقْبِلُ اَحَدُهُمَا صَاحِبَهٗ
فَيُصَافِحَانِ وَ يُصَلِّيَانِ عَلَى النَّبِيِّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ

وَآلِهٖ وَسَلَّمَ لَمْ يَتَفَرَّقَا حَتّٰى يُغْفَرَ لَهُمَا ذُنُوْبُهُمَا
مَا تَقَدَّمَ مِنْهُمَا وَمَا تَأَخَّرَ

"You are presented to me by your names and your faces; therefore recite Durood Sharif upon me in the best of manners."

اِنَّكُمْ تُعْرَضُوْنَ عَلَيَّ بِاَسْمَائِكُمْ
وَسِيْمَاكُمْ فَاَحْسِنُوْا الصَّلٰوةَ عَلَيَّ

The Most Noble Messenger ﷺ has said that: "Whosoever has completed the recitation of the Holy Qur'an and has praised and magnified his Lord جل جلاله and then recited Durood Sharif, then he has found goodness [Khaira] at its place."

عَنِ الْحَسَنِ الْبَصْرِيِّ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ
رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَآلِهٖ وَسَلَّمَ مَنْ قَرَاَ
الْقُرْآنَ وَحَمِدَ رَبَّهٗ وَصَلّٰى عَلَى النَّبِيِّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ
وَآلِهٖ وَسَلَّمَ فَقَدِ الْتَمَسَ الْخَيْرَ مِنْ مَظَانِّهٖ

"Whosoever recites Durood Sharifs upon me ten (10) times, then it is as if he freed a slave."

مَنْ سَلَّمَ عَلَيَّ عَشْرًا فَكَاَنَّمَا اَعْتَقَ رَقَبَةً

Purification of the Heart

لِكُلِّ شَيْءٍ طَهَارَةٌ وَغَسْلٌ وَطَهَارَةُ قُلُوبِ الْمُؤْمِنِيْنَ مِنَ الصُّدَاعِ الصَّلَاةُ عَلَيَّ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَآلِهٖ وَسَلَّمْ

"To purify anything the method is washing but the purification of the heart [Qalb] of the believers [Mu'minin] is the recitation of Durood Sharif upon the Noble Messenger ﷺ."

اِلَّا كَانَ عَلَيْهِمْ مِنَ اللّٰهِ تِرَةً يَوْمَ الْقِيَامَةِ فَاِنْ شَآءَ عَذَّبَهُمْ وَاِنْ شَآءَ غَفَرَ لَهُمْ

"Whosoever participates in an assembly, wherein there is no remembrance [Dhikr] of Allah جل جلاله nor the recitation of any Durood Sharif upon the Noble Messenger ﷺ then upon the Day of Judgement they will suffer losses. If Allah جل جلاله wills, they may be punished or forgiven."

Entrance into the Fire of Hell

عَنْ عَبْدِ اللّٰهِ بْنِ جَرَادٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ قَالَ مَنْ ذُكِرْتُ عِنْدَهٗ فَلَمْ يُصَلِّ عَلَيَّ دَخَلَ النَّارَ

"Whosoever hears my name but does not recite Durood Sharif upon me will enter the fire (hell)."

مِنَ الْجَفَاءِ اَنْ اُذْكَرَ عِنْدَ رَجُلٍ فَلَا يُصَلِّيْ عَلَيَّ

"What is Jafa? It is known as Jafa, when one hears my name mentioned but does not recite Durood Sharif thereupon."

Wretchedness

"Whosoever hears my name mentioned, but does not recite Durood Sharif upon me thereupon is wretched."

عَنْ جَابِرٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَقِيَ الْمِنْبَرَ فَلَمَّا رَقِيَ الدَّرَجَةَ الْاُوْلٰى قَالَ آمِيْن ثُمَّ رَقِيَ الثَّانِيَةَ فَقَالَ آمِيْن ثُمَّ رَقِيَ الثَّالِثَةَ فَقَالَ آمِيْن ثُمَّ رَقِيَ الثَّالِثَةَ فَقَالَ آمِيْن فَقَالُوْا يَا رَسُوْلَ اللّٰهِ سَمِعْنَاكَ تَقُوْلُ آمِيْنَ ثَلَاثَ مَرَّاتٍ قَالَ لَمَّا رَقِيْتُ الدَّرَجَةَ الْاُوْلٰى جَاءَنِيْ جِبْرَئِيْلُ (عَلَيْهِ السَّلَامُ) فَقَالَ شَقِيَ عَبْدٌ اَدْرَكَ رَمَضَانَ فَانْسَلَخَ مِنْهُ وَلَمْ يُغْفَرْ لَهٗ فَقُلْتُ آمِيْن ثُمَّ قَالَ شَقِيَ عَبْدٌ ذُكِرْتَ عِنْدَهٗ فَلَمْ يُصَلِّ عَلَيْكَ فَقُلْتُ آمِيْنَ

ثُمَّ قَالَ شَقِيَ عَبْدٌ اَدْرَكَ وَالِدَيْهِ اَوْ اَحَدَهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ فَقُلْتُ آمِيْن

Hazrat Jabir رضي الله عنه narrates that once the Messenger of Allah ﷺ ascended the first stair of His ﷺ sacred Pulpit and uttered "Amin" and when He ﷺ ascended the second stair He ﷺ uttered "Amin" and when He ﷺ ascended the third stair He ﷺ again uttered "Amin". Thereupon, the honourable Companions enquired as to what was the reason for him uttering "Amin" three (3) times. The Holy Prophet ﷺ replied: "When I ascended the first stair, Jibra'il عليه السلام appeared and said: The wretched one be he, who found the holy month of Ramadan but was not forgiven. Thereupon I had said "Amin". When I ascended the second stair, I was told 'The wretched one be he, who during his lifetime fails to gain admission into Paradise by not serving either one of his parents." Thereupon I had said "Amin." When I ascended the third stair, I was told "The wretched one be he, who upon hearing your name does not recite Durood Sharif." Thereupon I had said "Amin."

"Who is without religion [Din]? The one who does not recite Durood Sharif upon me is without religion."

مَنْ لَمْ يُصَلِّ عَلَيَّ فَلَا دِيْنَ لَهٗ

"Who is without ablution [Wudu]? The one, who does not recite Durood Sharif upon me, has no ablution."

كَانَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ يَقُوْلُ لَا وُضُوْءَ لِمَنْ
لَمْ يُصَلِّ عَلَى النَّبِيِّ صَلَّى اللّٰه عَلَيْهِ وَسَلَّمَ

Deprivation from seeing the Noble Messenger ﷺ

عَنْ عَائِشَةَ رَضِيَ اللّٰه تَعَالٰى عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ
لَا يَرَىٰ وَجْهِيْ ثَلَاثَةُ اَنْفُسٍ اَلْعَاقُ لِوَالِدَيْهِ وَ تَارِكُ
سُنَّتِيْ وَمَنْ لَّهُ يُصَلِّ عَلَيَّ اِذَا ذُكِرْتُ بَيْنَ يَدَيْهِ

The Holy 'Mother of the Believers' Hazrat Sayyidah 'Aisha Siddiqah رضي الله عنها has reported that the Most Noble Messenger ﷺ has said that: "Three (3) types of people will be deprived from seeing me. They are as follows:

1. Those who are disobedient to their parents.
2. Those who abandon my traditional practices [Sunnah].
3. Those who neglect to recite Durood Sharif upon hearing my name."

The Curse of Angels

The honourable Umm-e Ans رضي الله عنها daughter of Hazrat Sayyiduna Imam Zaynul 'Abidin رضي الله عنه reports on the authority of her father رضي الله عنه that he once submitted to the Holy Prophet ﷺ and asked Him: "O Messenger of Allah! Tell us about the holy Verse: **Inna 'llaha wa mala`ikata-hu** Allah and His angels. (The Glorious Qur'an 33:56)

عَنْ اُمِّ اَنَسٍ اِبْنَةِ حُسَيْنِ بْنِ عَلِيٍّ عَنْ اَبِيْهَا رَضِيَ اللّٰهُ تَعَا
لٰى عَنْهُمْ قَالَ قَالُوْا لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ يَا رَسُوْلَ
اللّٰهِ اَرَاَيْتَ قَوْلَ اللّٰهِ عَزَّ وَجَلَّ اِنَّ اللّٰهَ وَمَلٰئِكَتُهٗ يُصَلُّوْنَ
عَلَى النَّبِيِّ فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ اِنَّ هٰذَا مِنَ الْعِلْمِ
الْمَكْنُوْنِ وَلَوْ لَا اَنَّكُمْ سَاءَلْتُمُوْنِيْ عَنْهُ مَا اَخْبَرْتُكُمْ
اِنَّ اللّٰهَ عَزَّ وَجَلَّ وَكَّلَ بِيْ مَلَكَيْنِ فَلَا اُذْكَرُ عِنْدَ عَبْدٍ
مُسْلِمٍ فَيُصَلِّيْ عَلَيَّ اِلَّا قَالَ ذَانِكَ الْمَلَكَانِ غَفَرَ اللّٰهُ لَكَ
وَقَالَ اللّٰهُ تَعَالٰى وَمَلٰئِكَتُهٗ جَوَابًا لِذَيْنِكَ الْمَلَكَيْنِ آمِيْنَ
وَفِيْ لَفْظٍ اٰخَرَ عِنْدَ بَعْضِهِمْ وَزَادَ وَلَا اُذْكَرُ عِنْدَ عَبْدٍ

مُسْلِمٍ فَلَا يُصَلِّي عَلَيَّ إِلَّا قَالَ ذَانِكَ الْمَلَكَانِ لَا غَفَرَ اللّٰهُ لَكَ وَقَالَ اللّٰهُ عَزَّ وَجَلَّ وَمَلٰئِكَتُهُ جَوَابًا لِذَيْنِكَ الْمَلَكَيْنِ آمِيْنَ

So the Noble Messenger ﷺ replied: "This is from a hidden knowledge ['Ilm al-Batin]. If you did not ask me I would not have told you. Undoubtedly, Allah جل جلاله has appointed with me two angels. When my name is mentioned in the presence of a Muslim and thereupon he recites Durood Sharif, then both the angels say 'Allah جل جلاله has pardoned you.' Upon hearing this supplication from the angels, the rest of the angels say 'Amin.'" In another narration, it is transmitted that: "When a Muslim hears the blessed name of Hazrat Sayyiduna Muhammad ﷺ and does not recite Durood Sharif thereupon. Then the angels say 'May Allah جل جلاله not forgive you!' Then upon this supplication, Allah جل جلاله and His angels say 'Amin.'

The Sign of the Love for the Most Compassionate Messenger ﷺ

Allamah Qastalani رضي الله عنه states in his book entitled 'Masalihul Hunfa' a Holy Tradition narrated by Sayyiduna Hazrat 'Anas رضي الله عنه who stated that: "No one amongst you can be a believer [Mu'min] until he loves Me ﷺ more than his father, son and everyone else."

If under every strand of hair on my body there lies the love for the Most Noble Messenger ﷺ then every part of it will be true and our Most Blessed Messenger ﷺ has right upon it in every way. One tends to talk about the one whom he loves the most.

In the book entitled 'Musnad-e Firdaus' Hazrat 'Aisha رضي الله عنها narrates a Holy Tradition [Hadith] in which it states that the hearts [Qalb] of the people of love on account of their remembrance for the Beloved ﷺ have become strange due to the secret taste of love. Their hearts are free from the temptation of the desires [Hawa] and fantasies. Undoubtedly, the greatest, the highest, the worthiest, the most virtuous, the most perfect, the most spoken of who is our Most Respected, Most Beloved Hazrat Sayyiduna Muhammad ﷺ. Allah جل جلاله has honoured and revered Hazrat Sayyiduna Muhammad ﷺ by His جل جلاله unbounded Grace and has amplified both His attributes which are the sources of eternal Love and way of Progression, and this is our fundamental belief. Without which, our faith is incomplete.

The more the lover remembers his beloved and contemplates upon his excellences and reflects upon such things, which inspire the development of attraction and attachment, then these are the very things which increases Love. His eagerness and enthusiasm is increased and the whole heart is captivated by it. Nothing else can cool the burning

eyes of the lover except by seeing Him ﷺ. The remembrance of the Beloved ﷺ and the contemplation of the sweetheart can only induce tranquillity in the heart and nothing else. And, when this treasure of the heart is maintained with firmness then the tongue becomes engaged in the celebration of the Beloved's praises and beauties. Then the lover develops the routine habit of reciting Durood Sharif upon his Most Beloved ﷺ morning and evening. Therefore by the virtue of this noble practice [Wazifa], he will become prosperous and he will not suffer any losses. He will attain Lights from the Prophetic Lantern.

By the Grace of Allah جل جلاله, we have benefited by the Supernatural Power of the love and attachment of Shaykh Nur-uddin 'Ali As-shanri رضي الله عنه who admitted us into his holy presence. He was amongst those who were established in the perfect remembrance [Dhikr] of the Most Noble Messenger ﷺ. His permanent regular practices was the recitation of Durood Sharif day and night. I hope he was amongst the Sufis رضي الله عنهم because his entire life had elapsed in the remembrance of Hazrat Sayyiduna Muhammad ﷺ and in the attainment of the Prophetic Lights and blessings.

A person who saw him in a dream related to me that the Most Gracious Messenger ﷺ graced this particular Saint with numerous glad tidings which was the accumulation of all the happiness. This may be because

he used to confine himself in the Masjid Jami-e Azhar Sharif every Friday and Monday and remained engrossed in the constant recitation of Durood Sharif. By this pious act he attained magnificent rewards and great virtues which ultimately resulted in his complete Success. His daily practices [Wazifa] rushed him to satisfaction.

The lamps of the Masjid Jami e-Azhar used to scintillate when he used to recite Durood Sharifs. By his noble deeds the worshippers ['Abidin] and readers of Durood Sharifs became prosperous and successful. If you were to hear his delicate breathing and smell his scented breath and listen with full awareness and attention to the melodious recitation of Durood Sharifs, then upon your hearts [Qalb] would shower the rain of lights [Nur]. The hidden secrets [Asrar] would be manifest to him. We hope that, drowned in this Holy Ocean of Love, one will be given a drink in a clear but sealed cup. You will receive your full measure and you will be immunised from the disease of hypocrisy [Nifaq]. What an enchanting voice, it seems that I have never heard Durood Sharifs recited before. In my view, I have never participated in an illuminated assembly as beneficial as this. He is indeed very capable and blessed who has endured the hardships and difficulties in this praiseworthy affair. So with the hope that he may emulate him, look with your eyes and see the Durood Sharifs twinkling like stars in the dark (night) skies. He, by his attention directed and caused the stars of one's destiny to rise. The success

of morning has become manifest and by his beautiful remembrance [Dhikr], fragrance began to emanate the entire nation engaged in the celebration of the praises and Beauties of Hazrat Sayyiduna Muhammad ﷺ. Because, someone spoke on the pulpits of principles about the proclamation of generosity. The speaker of his love had spoken the subject of love. The pulpit of passion and he congratulated himself with the tongue of his heart because within himself he perceived the Lights of Loftiness scintillating. Those who had advanced before him by their Spiritual progression declared that: "You too are included amongst those who cherish Durood-e Muhammadi ﷺ.

The author of the holy book 'Jawhar al-Ma'ani' narrates on the authority of his noble master, Shaykh Abul Abbas at-Tijani رضي الله عنه that: "Benefits are the excess reliance of the angels. We express great thanks for this means of Allah جل جلاله." The Most Noble Messenger ﷺ reported that: "The heavens crackled and it had the right to do so. There is not a space whereupon the angels do not perform 'bowing' [Ruku] and 'prostration' [[Sujud] and 'standing' [Qiyam]."

The mankind are a tenth of the Jinns. The mankind and the Jinns are a tenth of the creatures of the land. All of the creatures are a tenth of the worshippers and all of these creatures are a tenth of the creatures of the air. All of these creatures are a tenth of all the appointed angels of

the earth. All of these creatures are a tenth of the angels present in the first sky. All of these creatures are a tenth of the angels of the second sky and this sequence of increase continues up to the seventh heaven. Then all these angels assemble near the Divine Footstool in an ordinary congregation. Then all these angels are a tenth of the angels of the veil of the Tremendous Divine. The thickness of a single veil, the length and the width and height is such that the skies, the Earth and all those things in between appear to be of an ordinary status.

There is not even a steps space whereupon the angels are not in the performance of standing, bowing, and prostrating in obedience to Allah جل جلاله. They are engaged in the glorification and the sanctification of Allah جل جلاله. All these angels are like a drop in comparison to the angels that are stationed around the Divine Throne ['Arshil 'Azim]. Allah جل جلاله alone knows their actual numbers.

It is also said that around the Divine Throne are established seventy thousand rows of angels, who are engaged in the sole performance of circumambulation the Divine Throne and also in the act of magnification of Allah جل جلاله. And, behind these angels are another seventy thousand rows of angels who are engaged in the celebration of the Praise and Glory of their Lord جل جلاله in completely different ways. Then, all these angels are very less in number in comparison to the angels stationed at

the Preserved Tablet. Every one of these angels of the Preserved Tablet resemble Hazrat Israfil عليه السلام.

It is also said, that between the two pillars of the Tremendous Throne are flying swiftly birds, whose width is that of eighty thousand years (distance). It is said about the width of the Divine Throne, which has three hundred and sixty six pillars. The size of one of these pillars is sixty thousand deserts and situated in every desert is seventy thousand worlds. Above the Divine Throne are seventy veils. The distance between each of these veils are seventy thousand years, and all these angels have wings. Above those seventy Veils is situated the world above the heavens. All of the angels invoke blessings upon that person who recites Durood Sharif upon Hazrat Sayyiduna Muhammad ﷺ only once and this sequence will continue forever, whether one reads more or less.

Recorded in the book of remembrance is stated that Shaykh Abul Abbas at-Tijani رضي الله عنه said, regarding this interpretation of the Holy Verse from the Glorious Qur'an which reads:

"O you who Believe! Fear Allah and seek a means to approach Him"

The Glorious Qur'an (5:35)

There is no better or greater means than our Master Hazrat Sayyiduna Muhammad ﷺ and to reach the Glorious Messenger ﷺ, there can be no better or greater means than the recitation of Durood Sharifs.

Hazrat 'Abd al-'Aziz 'Ali Makki az-Zamzami Mathufi رضي الله عنه, the author of the book entitled 'Fat-hul Mubin' states that: "It is very important to recite Durood Sharifs all the time for the person who yearns to attain the Proximity [Qurb] of the Absolute Owner of the Heavens and the Earth. Verily, he will attain the Openings to secrets; the foulness of his inner self will be washed clean. The one's who should instruct this, should be the beginning students, the ones with goodwill. Those travellers who tread the path leading to the Ultimate Light and, those who seek it and are indigent from it (Ultimate Light).

The traveller of the Spiritual Path [Tariqah], the Masters who have attained Proximity [Qurb] of their Lord جل جلاله they are all equal. This instruction will reform the student [Murid] and the Gnostic ['Arif], when he experiences annihilation and thereafter attains the station [Maqam] of Permanence [Baqa]. This instruction helps the seeker on his journey to Spirituality and also dispels the doubts of the disciples. The recital of Durood Sharifs increases the strength of the disciples. The disciple is endowed with miracles [Karamat]. He جل جلاله shelters the Gnostic ['Arifin] in the station of Awe. The seeker (disciple) is elevated; it makes the seeker perfect and the mystic, colourful. Allah جل جلاله will dispel his doubts. We hope by Allah's جل جلاله Kindness, that He سبحانه وتعالى will always help us, grant us honour, strength and reward us with salvation and victory (in this life and in the Next.) May Allah جل جلاله grant us the noble Company

of the holy Saints in this world and in the Hereafter. As, Allah جل جلاله says in the Glorious Qur'an:

'Verily, Allah جل جلاله is with those who are Allah-fearing and who do good.'

The Glorious Qur'an (16: 128)

Durood Sharifs are the means to attain The Intercession of the Most Noble Messenger ﷺ

Hazrat Qutub Jali رضي الله عنه relates that once he met Hazrat 'Ali bin Ataya, who said to him: "I beheld the most Sacred Messenger ﷺ in a most blessed dream. I humbly submitted: 'O Messenger of Allah! I desire your Intercession.' The Messenger of Allah ﷺ replied: 'Recite Durood Sharifs upon me excessively: ﷺ."

Hazrat Abu Is'haq bin al-Husayn Samarqandi رضي الله عنه narrates in his book 'Rawnaqul Majalas' that once there lived a wealthy businessman who had two sons. When this man died both of his sons divided their father's treasures, part by part. In their father's possession was also three strands of sacred hair of the Most Holy Prophet ﷺ. They both took a holy strand of hair, so there was one holy strand of hair left. The elder brother suggested: "Why don't we break this stand of holy hair and take half each?" The younger brother disagreed and said: "This cannot be done! The blessed strand of hair cannot be divided because this will be against His ﷺ honour."

The elder brother said to the younger brother: "You can keep these three strands of sacred hair and in return hand over to me all of your inherited wealth." The younger brother approved of this idea. So, the elder brother became the owner of the entire wealth and the younger brother was in charge of the three strands of blessed hair and so put them inside his pocket. The younger brother used to retrieve these strands of blessed hair from his pocket and see them and thereupon recite Durood Sharifs. Thereafter, he used to replace them into his pocket. When a period of time had elapsed, all the valuables and treasures of the elder brother ended and the wealth of the younger brother increased. The younger brother lived a short while and thereafter, passed away (from this life). One day a pious personality beheld him in a dream and seated beside him was the Most Righteous Messenger ﷺ. He ﷺ said to him (the beholder of the dream): "Say – whosoever has a need should come to his grave and ask Allah ﷻ to fulfil his need." Thereafter, people began visiting his grave, the condition was such that, whosoever happened to pass by riding a beast would dismount and walk by.

The Holy Prophet ﷺ Himself Listens to Durood Sharif

The Holy Prophet ﷺ listens to Durood Sharifs and has said: "Verily, Allah جل جلاله has created an angel and endowed it with the power to listen to the voice of everyone. Therefore, whenever one of you sends Durood Sharifs to me, I ask Allah جل جلاله to bless you ten times with Mercy."
(Al-Qawlul Badi, page 112)

From the above mentioned Holy Tradition [Hadith Sharif] it is clearly evident that an angel has the endowed power to hear the voices of all the people at the same time. However, various perfect ones [Kamil] have affirmed that the Master of both Abodes, the Embodiment of Light ﷺ can also hear from many distances away. Regarding this, (Hazrat Sher Rabbani) Janab Sher Muhammad sahib رضي الله عنه stated that: "If Allah جل جلاله can empower angels with the ability to hear from vast distances and thereby convey it, can He جل جلاله also not empower the Most Generous Prophet ﷺ with the ability to hear from immense distances with his blessed ears?"
(Inqilab-e Haqiqat, page 48)

It was submitted to the magnificent service of Sayyiduna Muhammad ﷺ: "O Messenger of Allah! Those who recite Durood Sharifs upon you but are not present and those who will be born after your Holy demise, what

is your comment regarding these?" He ﷺ replied: "Those who recite with love, I will hear them personally and those who recite without love, their Durood Sharifs are presented to me (by the angels)." (Dalailul Khayrat, Kanpuri, page 18)

The most generous and the Chief Intercessor, the Master of both Abodes ﷺ has commanded: "Everyone should recite Durood Sharifs upon me excessively on a Thursday and on a Friday because on other days, your Durood Sharifs are presented to me, but on Thursdays and Fridays I hear your Durood Sharifs with my own ears." (Nuzhatul Majalis, page 110 volume 2)

Sayyiduna Abu Umamah رضي الله عنه, a Companion of the Glorious Messenger of Allah ﷺ reports that he heard with his own ears from the Messenger of Allah ﷺ that: "Allah جل جلاله has promised me that when I depart, He جل جلاله will enable me to hear their Durood Sharifs, whereas I will be in the illuminated City of Madinah and my followers will be scattered in both the east and the west. O Abu Umamah! I will contain the entire Universe in my Holy grave, thereby I shall be able to see all the Creation and hear them. And, whosoever recites Durood Sharif upon me once, Allah جل جلاله will bestow upon him one hundred Mercies."
(Dur-ratun Nasihin, page 225)

Hazrat Abu Darda رضي الله عنه reports that the Holy Prophet ﷺ has commanded us (the Companions) to: "Recite Durood Sharifs upon me excessively on Friday, because Friday is a day of Witnessing. Angels will be present upon this day and whosoever recites Durood Sharifs upon me on Friday then his voice will reach me wherever he may be." Abu Darda رضي الله عنه asked: "O Messenger of Allah! Will you be able to hear the voices of the readers of Durood Sharif even after your Holy demise?" The Holy Prophet ﷺ replied in the affirmative: "Even after my Holy demise I will be able to hear, because Allah جل جلاله has forbidden the earth from consuming the blessed bodies of the Prophets." Meaning, their Holy bodies will be preserved. (Jila Al-Afham by Ibn Qayyim bin Taymiyya, page 63)

The Reproach for Neglecting to Invoke Blessings upon the Holy Prophet ﷺ

Sayyiduna ibn Abbas رضي الله عنه relates that the Messenger of Allah ﷺ stated: "Whosoever neglects reciting Durood Sharifs upon me has deviated from the path of Paradise." (Al-Qawlul Badi, page 145)

"Whosoever hears my name and does not recite Durood Sharif is on the way of the people of the Fire."

"Whosoever hears my name and does not recite Durood Sharif upon me is misfortunate." (Al-Qawlul Badi, page 145)

The Holy Mother of the believers, 'Aishah Siddiqah ﵂ the beloved of the Lord of the Worlds, the pure daughter of the righteous Companion of the Magnificent Prophet ﷺ has stated that the Messenger of Allah ﷺ said: "Three categories of people will be deprived of seeing me. Those who are disobedient towards their parents, rejecters of my traditions [Sunnah] and one who does not recite Durood Sharif upon me after hearing my name." (Al-Qawlul Badi)

Sayyiduna Abu Hurayrah ﵁ relates that the Noble Messenger of Allah ﷺ said: "Whosoever has forgotten to recite Durood Sharif upon me has forgotten the way to Paradise."

Benefit: the meaning of forgetting Durood Sharifs is, not reading them. The meaning of forgetting the way to Paradise is, even though one may on account of other virtuous deeds be entitled to enter Paradise, one may lose the way to Paradise by not reciting Durood Sharifs.
(Al-Qawlul Badi, page 140)

Sayyiduna Jabir ﵁ reports from the Messenger of Allah ﷺ: "If a people form a gathering and then disperse without remembering Allah ﷻ or reciting Durood Sharifs upon the glorious Messenger of Allah ﷺ then they are equal to foul smelling corpses placed upon stretchers."
(Al-Qawlul Badi, page 150)

The Noble Messenger of Allah ﷺ has stated that: "Every purposeful act which is performed without the remembrance of Allah جل جلاله and the recitation of Durood Sharifs upon the Glorious Prophet of Allah ﷺ will be devoid of goodness [Khair] and blessings [Barakah]."
(Mutaliul Masarrat, page 6)

Some people will be Commanded on the Day of Judgement to go to Paradise, but they will forget the Way. It was submitted to the Messenger of Allah ﷺ: "O Messenger of Allah! Who are these people and why will they forget the Way?" He replied: "Those will be the people who heard my Holy name but did not recite Durood Sharifs upon me." (Nuzhatul Majalis, page 110 volume 2)

Hazrat Abu Sa'id Al-Khudri رضي الله عنه reports that the Most Chosen one ﷺ has stated that: "Those people who assemble in a gathering but do not recite Durood Sharifs upon me, even if they are to enter Paradise – they will still experience extreme sorrow and they will suffer extreme pain on seeing the great Reward which they have been deprived of."
(Al-Qawlul Badi, page 150)

The Most Honoured Messenger, the Chief Intercessor, the Embodiment of Lights, the Mercy of the Worlds ﷺ has said that: "some people are the Pegs of Masjids and angels are their associates and if these people go

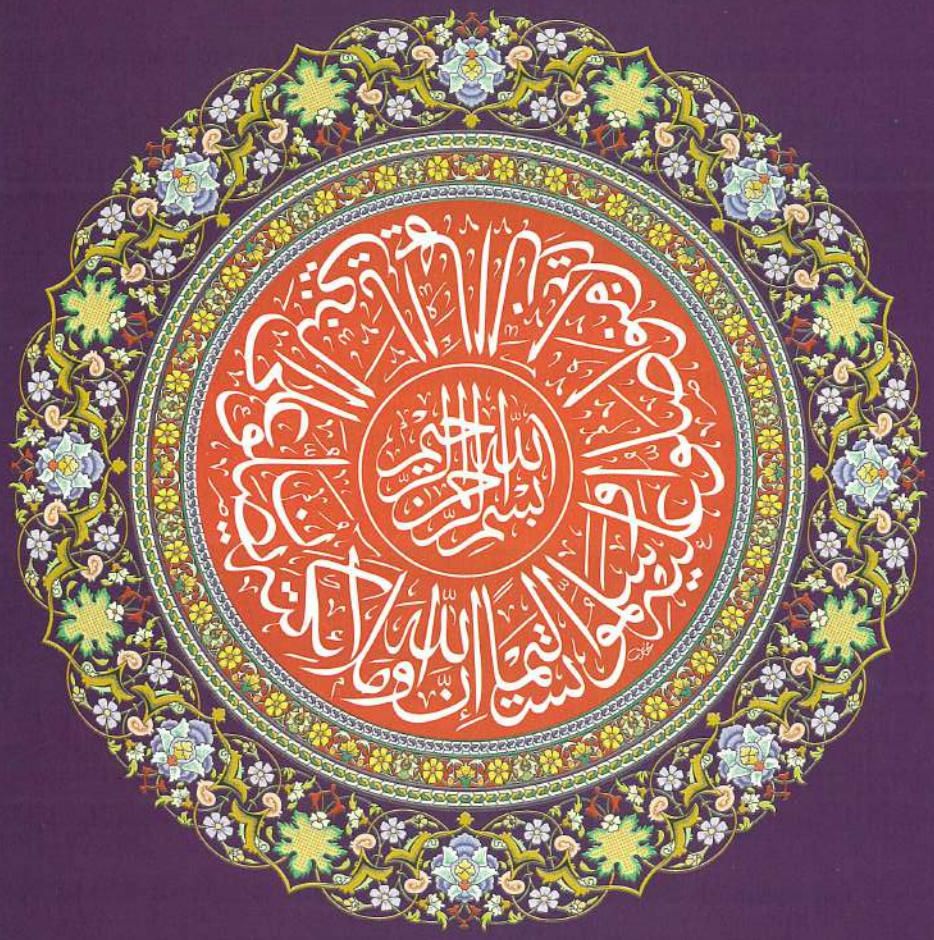
somewhere then the angels search for them. If these people fall ill then the angels nurse them. When the angels see these people they welcome them. If these people seek to satisfy their needs then the angels assist and support them, and when these people sit the angels surround them, starting from their feet up to the heavens. These angels bear silver leaves and pens of gold in their hands by which they record the Durood Sharifs recited by these people. The angels instruct these people, that the more Durood Sharifs that they recite, Allah جل جلاله will bless them more and bestow upon them more of His Favours and Graces. When these people engage in remembrance of Allah [Dhikr] then the Doors of Heavens are opened, their supplications are accepted, celestial Maidens [Hur] adorned with beautiful eyes peek at them and special Pleasure and Mercy is directed at them. This continues, until they engage in worldly talks or leave the gathering (of remembrance) and disperse. And, when they do go away then the angels visiting them will also go away in search of another gathering of remembrance [Majalisud Dhikr]." (Al-Qawlul Badi, page 16 & Sa'adatud Darayn, page 61)

The Most Honoured Messenger, the Revered Beloved ﷺ has stated that: "Allah جل جلاله has appointed angels to wander, so when they happen to pass by a gathering of remembrance [Majalisud Dhikr], one says to another 'Sit down, sit down.' When the participants supplicate, the angels utter 'Amin' and when they recite Durood Sharifs, the angels recite with

them. When these people leave, the angels say to one another 'Glad tidings for these people and now these people are going to their homes absolved from sins.'" (Al-Qawlul Badi, page 117 & Sa'adatud Darayn, page 117)

The Magnificent Messenger of Allah ﷺ has stated that: "Whosoever recites the most Durood Sharifs, will be awarded with the most celestial Brides [Huriyatun]. (Al-Qawlul Badi, page 126 & Sa'adatud Darayn, page 58, Dalailul Khayrat, page 10, Kanpuri Kashful Gummah, page 271)

THE DUROOD SHARIF COLLECTION VIRTUES



IN THE NAME OF ALLAH,

THE ALL-MERCIFUL, THE ALL-COMPASSIONATE.

ALLAH AND HIS ANGELS SHOWER BLESSINGS ON THE PROPHET.

O YOU WHO TRULY BELIEVE, INVOKE BLESSINGS UPON HIM

AND SALUTE HIM WITH A WORTHY SALUTATION [OF PEACE].

(THE GLORIOUS QUR'AN (33:56)

1 DUROOD-E IBRAHIMI 398

The proof of Durood Sharif's is contained in the renowned Bukhari Sharif and it is reported by Hazrat 'Abd Ar-Rahman bin Abi-Layla that he met Ka'ab bin 'Ujrah رضي الله عنه who said: "Shall I tell you a Holy tradition [Hadith] of Sayyiduna Muhammad ﷺ" and I said: "Please do so". He explained that an occasion arose when he entreated: "O Messenger of Allah! We know that we should convey benedictions upon you, but by what method should we do it?" The Noble Messenger of Allah ﷺ commanded us to recite this Durood Sharif.

2 DUROOD-E KHIZRI 398

The above mentioned Durood Sharifs are an essential part of the daily practices of many Friends of Allah [Awliya-Allah] especially Hazrat Miya Sher Muhammad رضي الله عنه, a holy man of perfection [kamil]. It is reported regarding him that he used to recite Durood Sharif excessively and also instruct his disciples to recite Durood-E Khizri, as with respect to the words they are short, but there meanings are tremendous. The benefits of these Durood Sharifs are limitless. The greatest ones are that the reader becomes the beloved servant of our Great Master Sayyiduna Muhammad ﷺ with no forms of destitution.

Both the abodes (this life and the hereafter) shall remain for the reader and he will be enriched with the treasure of consolation of the heart. The noble Master of Churah Sharif, Hazrat Baba Faqir Muhammad Churahi رضي الله عنه and his fellow disciples have affirmed that this is the Durood Sharif that is recited with excessiveness.

3 DUROOD SHARIF 398

The Most Magnificent Prophet of Allah ﷺ has stated that: "Whosoever recites this Durood Sharif in the morning, then by the mere virtue of this noble deed, the reader will attain the virtues equal to the number of deeds of the entire Creation."

4 DUROOD-E GAWTH AL-AZAM 397

The eminent Chief Helper [Gawth], Shaykh 'Abd Al-Qadir Jilani رضي الله عنه used to recite this very Durood Sharif upon completing his daily holy practices [Wazifa]. It is stated in the book entitled 'Mutaliul Musarrat' that the great honoured Saints have declared that: "Whosoever recites this Durood Sharif regularly by day and night, ten (10) times only then Allah جل جلاله will grant him nearness [Qurb] and honour at His Divine Court. Upon him, Mercy will descend without measure and he will be protected from all badness.

This Durood Sharif is a source from the unseen [Ghayb]. Those chosen ones of Allah ﷻ continue to repeat this. Recite this ten (10) times in the morning and ten (10) times in the evening.

5 DUROOD SHARIF OF FRIDAY NIGHT 396

Hazrat Ibn Abi 'Asim رضي الله عنه narrates a Holy tradition [Hadith Sharif] that the Most Honourable Messenger of Allah ﷺ has stated that: "Whosoever recites this Durood Sharif seven (7) times every Friday, then upon him my Intercession will be compulsory."

Friday night also known as Thursday night in the West.

6 FRIDAY DUROOD SHARIF 396
following the Late Afternoon ['Asr] Prayer

Hazrat Abu Hurayrah رضي الله عنه a majestic, powerful and famous Companion of the Most Honourable Messenger of Allah ﷺ memorised a lot of Holy traditions [Ahadith]. He is also the narrator of many holy traditions. Another perfect Companion is Hazrat 'Anas رضي الله عنه. They have both narrated that: "Whosoever recites after the late afternoon ['Asr] prayer on Friday, the following Durood Sharif eighty (80) times, without moving from his place will have eighty years of his sins forgiven."

7 THOUSAND DAY ONE DUROOD SHARIF 396

Hazrat Jabir رضي الله عنه narrates a Holy tradition noted in the book entitled 'Nuzhatul Majalis' that the Noble Messenger of Allah ﷺ stated: "Whosoever recites this Durood Sharif once (1) during the day and night, then the writers (angels) will record virtues for him, for one thousand days.

In the book entitled 'Mufakhkhirul Islam' it is stated that whosoever recites this Durood Sharif on a Friday one thousand (1,000) times.

In the book entitled 'Jamiut Tafasir' it is stated that whosoever offers two cycles [Raka'at] of optional [Nafila] prayers on the eve of Friday (known as Thursday night in the West) and in each cycle after reciting Sura Al-Fatiha, reads Sura Al-Ikhlas eleven (11) times and after completing the prayer recites one hundred (100) times the following Durood Sharif.

Then, if Allah جل جلاله Wills, he will be honoured with the holy visit of Sayyiduna Muhammad ﷺ. On the eve of Friday (known as Thursday night in the West) offer two cycles [Raka'at] of optional [Nafila] prayers. Then, after reciting Sura Al-Fatiha, recite Sura Al-Ikhlas twenty-five (25) times and upon completing the prayer – recite the following Durood Sharif one thousand (1000) times.

Then, within five Fridays, one will be fortunate enough to see the Best of Creation ﷺ.

UNPARALLELED LOVE
BEYOND COMPARE

Hazrat Ibn Mas'ud رضي الله عنه reports that the Glorious Messenger of Allah ﷺ has stated that:

"AWLAN NASI BI YAWMAL QIYAMATHI AK-SARUHUMA 'ALAYYA SALATHAN."

Meaning: "On the Day of Judgement the person most near [Qarib] to me amongst the mankind is the one who has recited the most excess Durood Sharifs upon me". The great reward is that the sacred shadow of Sayyiduna Muhammad ﷺ will be cast over him. He will be in the company of the Most Revered Prophet ﷺ. "Then what is the fear for anything?" This love will be unique, the respect will be incomparable and the Rewards and favours will be so wonderful that no mortal has ever heard of nor seen the like of (before).

THE INVISIBLE ASSISTANCE FOR DUROOD SHARIFS

Tafsir-e-Qushayri relates from the book entitled 'Mawahibul Ladunya' that on the Day of Judgement when the Scale of good deeds of any believer [Mu'min] becomes light, then the most Magnificent of Creation ﷺ will place a piece of paper equal to the size of the time of a finger upon the Scale of good deeds. On account of this, the Scale of good deeds will become heavy. The believer [Mu'min] will exclaim: "May my

mother and father be sacrificed for you!" The appearance and Way of the Holy Prophet ﷺ is so Perfect. The Noble Messenger ﷺ will reply: "I am your Prophet ﷺ and the Durood Sharifs which you recited upon me is this piece of paper, equal to the size of the finger tip. This I have placed on the weighing Scale, in your time of need and these Durood Sharifs have rendered their due."

8 DUROOD SHARIF WHEN SHAKING HANDS 395

Hazrat Anas رضي الله عنه stated that when two Muslims shake hands with each other whilst reciting Durood Sharif, then before parting the Sublime Lord of Mercy and Forgiveness will pardon all of their (minor) sins.

9 DUROOD-E KHAS 395

To list the benefits of Durood-e Khas would be impossible. Upon this moment it is sufficient to write that whatever kind of sorrow, grief or calamity may befall one, they should instantly engage in reciting this Durood Sharif with a sincere heart. By the abundance of this, every type of calamity and trouble will be removed. This Durood Sharif removes and repels problems and predicaments. Through the blessings and spiritual power of this blessed Durood Sharif the reader of this Durood Sharif will become a Saint.

10 DUROOD-E MUKASHAFAH 395

Benediction of Inspiration

This Durood Sharif is most effective, if one strives to be a man of Divine inspiration [Ilham]. This is because, by reciting this Durood Sharif, one begins to experience Divine inspiration. The method of reciting this Durood Sharif is that one must first and foremost seek the permission from one's own Spiritual Guide [Murshid]. Upon obtaining permission, one should then confine oneself in a place of seclusion for forty (40) days and recite this Durood Sharif three thousand one hundred and twenty-five (3,125) times. One must also observe fasts during these forty days. As the days progress, one's power of meditation will become stronger. Eventually, one will see the Prophets of Allah عليهم السلام. Moreover if one desires to see any soul, he will be able to do so. If anyone, during the sacred days of the Pilgrimage [Hajj] recites this Durood Sharif, near the sanctified Station of Sayyiduna Ibrahim عليه السلام then he will have the good fortune to meet Hazrat Sayyiduna Ibrahim عليه السلام.

Hazrat Sayyid Yusuf Nabhani, Hazrat Imam Suyuti, Hazrat Sayyid Ahmad ilan, Hazrat Sayyid Usman Adimyati رضي الله عنه. By the radiance of these righteous Saints, the Islamic World, especially the Arabian Peninsula began to shine. In the honour of this Durood Sharif it is stated in books that it is a splendid one. Upon this point in time it will be appropriate to state that this Durood Sharif is the Treasure of Victory, Assistance and Felicity in all matter of worldly and Religious pursuits. By regular recitation of this Durood Sharif after every obligatory [Fard] prayer, one will attain Success and prosperity in every task, by the Will of Allah جل جلاله. Shaykh As-Sawi رضي الله عنه relates from Imam Suyuti رضي الله عنه that: "Whosoever recites this Durood Sharif every Friday night (known as Thursday night in the West), even if it be only once in number of recitation, the Master of both Abodes, the Mercy of all the Worlds will honour and Grace his grave with His ﷺ Holy Presence." The majority of Gnostics ['Arifin] have stated that whosoever recites this Durood Sharif only once on Thursday nights (regularly) then at the time of his imminent death, the Sacred Spirit of Sayyiduna Muhammad ﷺ will become Manifest to him. Even when one's corpse is lowered into his grave, he will see with his own eyes the Master of both Abodes ﷺ. He will see that the Beloved Messenger of Allah ﷺ is already waiting therein. (Afdalus Salawat, pg 152)

THE PERSONALITY OF THE COMPILERS OF THIS DUROOD

Hazrat Shaykh 'Abd Al-Wahhab Sha'rani رضي الله عنه has written in his book entitled 'Tabqal' that Sayyidi Shaykh Muhammad Abul Muwahib Shadhili رضي الله عنه used to be honoured with numerous holy visits from the Noble Messenger ﷺ during his sanctified stated of sleeping. He رضي الله عنه himself declared that he attended the holy service of the Most Magnificent Prophet ﷺ and humbly submitted that: "People accuse me of falsehood when I claim to have the excellent fortune of beholding you ever so frequently." The Most Beloved ﷺ proclaimed, swearing by the Majesty and Glory of Allah جل جلاله that: "Whosoever disbelieves your claim or accuses you of falsehood, his death will be that of a Jew, Christian or Magian." He رضي الله عنه said that on one occasion in the year of 825 A.H. he was ennobled by the sacred visit of the Mercy of the Worlds ﷺ upon the roof-top of the great Masjid of Al-Azhar. The Holy Prophet ﷺ placed his hand upon my heart and said: "O son, slandering is forbidden, have you not heard of the words of the Lord of the Worlds, Who stated: Do not slander one another". This was said to me at such a time when people around me were engaged in the backbiting of one another.

Thereafter, he stated that: "If by helplessness, one hears the backbiting of someone, he should recite Sura Al-Ikhlas and Ta'awwuz [A'uzubilla himinash shaytanir rajim] three (3) times each and send the virtues

of this recitation to the one slandered." He also narrates that he once witnessed our Beloved, the Leader, the Master, the Chosen Ahmed, the Selected Muhammad ﷺ in a holy and blessed dream: "Incidentally, he ﷺ commanded me that just before I go to sleep, I should recite the holy Verse of Ta'awwuz five (5) times followed by the sacred Verse of Tasmiyya [Bismi'llahi 'r-Rahmani 'r-Rahim] five (5) times. Thereafter to recite:

"ALLAHUMMA BIHAQQI MUHAMMADIN ARINI WAJHA MUHAMMADIN HALAW WA MALA"

"Then I shall appear in your presence and will not stand back." Fortunately, I was blessed with the sacred Presence of our beloved Master Sayyiduna Muhammad ﷺ whom announced that I would be permitted to intercede for one million people. I submitted humbly: "O Messenger of Allah ﷺ by virtue of what deed did I earn this honour?" The Messenger of Allah ﷺ replied: "The honour you attained was due to your presenting to me the virtues of this Durood Sharif and by their abundance."

12 DUROOD SHARIF 394

This mentioned Durood Sharif used to be recited by Shaykh-ul Mashaykh, (Master of Masters) Abu Tahir Ahmad Hanif Madni رضي الله عنه. This Durood Sharif is record in Afdalus Salawat, page 154.

13 DUROOD SHARIFS 394

Hazrat Ruwaifi bin Sabit Ansari رضي الله عنه reports that the Master of both the Abodes ﷺ stated that: "Whosoever chants this Durood Sharif, then for him my Intercession will become compulsory." This Durood Sharif has been recorded in the book called 'Kashful Gummah'.

This Durood Sharif is record in Afdalus Salawat, page 61

14 DUROOD SHARIF 393

Imam Sha'rani رضي الله عنه relates that the Master of the both Abodes ﷺ has stated that: "Whosoever recites this Durood Sharif will see me in his dream, whosoever will see me in his dream will see me on the Day of Judgement and I will intercede for him. Whosoever I shall intercede for, will drink from the Fountain of Abundance [Kawsar]. Allah جل جلاله will forbid the fire of Hell from burning the body of such person". Fakihani states that: "I recited this Durood Shareef before sleeping and when I fell asleep I saw the Countenance of the most Chosen ﷺ which was inside the moon. I spoke with him ﷺ and thereafter he vanished into the moon. I requested Allah جل جلاله by the sake of His Beloved ﷺ to bestow upon me the remaining favours regarding which He ﷺ has promised in His ﷺ holy traditions [Hadith Sharif]". (Afdalus Salawat, page 162)

Imam Sha'rani رضي الله عنه states that the Leader of the Arabs and the non-Arabs ﷺ has stated that: "Whosoever continues to recite this Durood Sharif, then for him seventy Doors of Mercy [Rahmah] will open and Allah جل جلاله will pour into the hearts of people love for him. And, except a hypocrite [Munafiq] none shall harbour malice, spite, hatred, grudge or enmity towards him."

Imam Samarqandi رضي الله عنه reports that he heard from Hazrat Khizr and Hazrat Ilyas رضي الله عنه that the Magnificent Messenger of Allah ﷺ stated that: "If a believer [Mu'min] recites 'SallAllahu 'Ala Muhammad' then even his enemies will love him and I swear by Allah جل جلاله that people will not love him except that Allah جل جلاله The Majestic will love him." We have heard the Mercy of both the Abodes ﷺ proclaim whilst seated upon the holy pulpit [Mimbar] that: "Whosoever recites 'SallAllahu 'Ala Muhammad' then for him seventy Doors of Mercy will open." Imam Samarqandi رضي الله عنه additionally states that Hazrat Khizr and Hazrat Ilyas رضي الله عنه reported that during the era of the Children of Israel [Bani Isra'il] there was a Prophet who is identified as Hazrat Ismawil عليه السلام. Allah جل جلاله used to grant him Victory over his enemies. One day Prophet Ismawil عليه السلام set out in search of his enemies and when his enemies spotted him, they said that he was a Magian and accused him of destroying their intoxication by

the aid of witchcraft. "Therefore, We directed them towards a sea and defeated them." Hazrat Ismawil عليه السلام once set out on an expedition with forty of his men until they reached the sea and he parted it. With their enemies nearby, his companions asked him: "What are we going to do now?" He replied: "Chant the words 'SallAllahu 'Ala Muhammad' and launch an attack upon them." As a result, their enemies drowned and perished.

16 The Method of being visited by the MASTER OF BOTH THE ADOBES 393

It is stated in 'Jazbul Qulub' that: "Whosoever, in the state of purity and cleanliness, recites this Durood Sharif 313 times, then Allah جل جلاله will enable him to be blessed with the visit of Sayyiduna Muhammad ﷺ."

17 DUROOD-E IMAM SHAFI'I 393

In the book entitled 'Rawdatul Ah-bab' it is narrated by Imam Isma'il bin Ibrahim Mazni رضي الله عنه who was the oldest of the disciples of Imam Shafi'i رضي الله عنه. He stated that when Imam Shafi'i passed away, he saw him in a dream and asked him: "How did Allah جل جلاله deal with you?" Imam Shafi'i رضي الله عنه replied: "I have been pardoned and it was Commanded that I be ushered into Paradise with honour. All this was due to the abundance of this Durood Sharif, which I used to recite."

18 DUROOD-E KAWSAR 392

Whosoever recites this Durood Sharif abundantly, on the Day of Judgement the agony of thirstiness will not afflict him. Whosoever wishes to be protected from grief and anguish on the Day of Judgement, should make the recitation of this Durood Sharif a daily practice.

Hazrat Hasan Basri رضي الله عنه states that: "Whosoever wishes to attain nearness [Qurb] to Allah جل جلاله, should recite this Durood Sharif abundantly."

19 DUROOD-E ALAA 392

Regarding this Durood Sharif it is said that Hazrat Imam Shafi'i رضي الله عنه on one occasion dreamt that he met an old and pious man and asked him: "How did Allah جل جلاله deal with you?" The old and pious man replied: "I have been pardoned and high esteem has been bestowed upon me. The greatest thing is that I was not reckoned." Imam Shafi'i رضي الله عنه submitted: "How?" He replied: "The Durood Sharif which I used to read, it is by its abundance that I attained this high esteem."

It is stated in 'Salath An-Nasri' that this Durood Sharif is very chosen. Whosoever makes its recitation a permanent daily practice, will become distinguished from the entire creation. He will be protected from bad beliefs, highway robbers, fear, disasters, thefts, and more besides. Truly,

this Durood Sharif is amazing and of high dignity, by virtue of which Allah ﷻ bestows one with favours both worldly and those pertaining to the hereafter. May Allah ﷻ enable us to read it. (Amin).

20 DUROOD SHARIF 392

BISMI'LLAHI 'R-RAHMANI 'R-RAHIM.

In the Name of Allah, the All-Merciful, the All-Compassionate.

NAH MADHU HU WANU SALLI 'ALA RASULIHIL KARIM

We Praise Him ﷻ and we ask blessings upon His Messenger ﷺ the most Honourable of all creation.

There is a narrative that one day an honourable Companion of the Magnificent Messenger رضي الله عنه presented himself at the blessed Court of the Noble Messenger ﷺ. Later, a man arrived and saluted the Beloved Messenger ﷺ whom motioned him to be seated between Himself ﷺ and Hazrat Abu Bakr As-Siddiq رضي الله عنه. Upon witnessing this event, the Honourable Companion رضي الله عنه was amazed at this degree of honour and respect, and sought to learn the reason for this. The Most Honourable Messenger of Allah ﷺ stated that: "This person presents to me such Durood Sharifs (benedictions) which, up to this day, no other has sent." Upon seeking to learn which Durood Sharif this was, the Glorious Messenger of Allah ﷺ recited this Durood Sharif.

21 DUROOD KHAMSAH 391

In order to live a life of honour and be protected and secured from all types of predicaments and calamities, then the daily practice of reciting this Durood Sharif is the best and most effective means. The abundant recitation of this Durood Sharif is certainly a proof of success and prosperity in every matter. To satisfy any need, it is recommended to recite this Durood Sharif after the obligatory night ['Isha] ritual prayer. The regular recitation of this Durood Sharif, three times after the night ritual prayer will ensure that one is able to reply easily to the questions asked in the grave after death and it is also a means of comfort and forgiveness. When a person died, a mystic asked him how Allah جل جلاله had dealt with him. The person replied: "Every Friday night (known as Thursday night in the West) I used to recite Durood-e Khamsa and by virtue of it, I was pardoned." It is recorded in the book entitled 'Thuhfathul Maqasid' that Hazrat Imam Shafi'i رضي الله عنه used to recite this Durood Sharif excessively, and was part of his daily practice [Wazaif].

22 DUROOD CHISTIYYAH 391

This Durood Sharif is very effective in the development of love for the Holy Prophet ﷺ and whosoever attains the love of the Noble Prophet ﷺ, then consider him liberated in this world and the hereafter. This Durood Sharif was amongst the essentials of the daily practices of the prominent Saint, Hazrat Miya 'Ali Basi Sharif رضي الله عنه, master of the Chistiyya Nizamiyya Order. He رضي الله عنه used to recite this Durood Sharif excessively and also used to instruct his disciples to recite it.

23 DUROOD-E N'IMAL BADAL SADQAH 391

It is stated in the Holy tradition [Hadith] that nothing alleviates the Wrath of Allah جل جلاله except by giving charity. But the question arises when one is not able to offer charity, what should one do? Pertaining to this subject, Hazrat Abu Sa'id Khudri رضي الله عنه narrates that the Holy Prophet ﷺ has stated that: "If a Muslim is unable to offer charity then he should, whist submitting his supplication [Du'ah] recite this Durood Sharif. Allah جل جلاله will grant him the reward of offering charity." Regarding this issue, Hazrat Abu Huraira رضي الله عنه has reported that the Noble Messenger of Allah ﷺ has said that: "Read this Durood Sharif because it is (as giving) charity for you!" Therefore, read this Durood Sharif several times daily.

24 DUROOD SHARIF 390

The heart of the excessive reader of this Durood Sharif will become devoid of love for everything. However, his heart will be filled with love for the Noble Prophet of Allah ﷺ. Apart from this, the reader will be blessed with the Holy visit from the Glorious Prophet ﷺ.

Hazrat Ibn Mas'ud رضي الله عنه reports that the Noble Messenger of Allah ﷺ stated that: "The person most nearest to me on the Day of Judgement will be the one who recited the most Durood Sharifs upon me." Now, what could be a greater Grace than the Shade of the Noble Prophet ﷺ being cast over him and also the Company of the Great Messenger ﷺ? From then on, what could be the fear for anything? This love will be unique. The honour will be unrivalled. The favours will be wonderful. The rewards will be such, that none has seen before, nor heard of.

25 DUROOD-E THIRYAQUL AMRAD 390
Treatment of Disease

In the book entitled 'Nuzhatul Majalis' it is stated that a person from the pious ones complained to the Gnostic, Hazrat Shaykh Shahab-uddin Ibn Arsalan رحمه الله (who was a great Philosopher and Scholar) about his illness and problems. This great Saint said: "Have you forgotten about the tried and tested sovereign remedy Durood-e Thiryaqul Amrad? Whosoever

recites this Durood Sharif excessively, his heart and spirit will become revived, and his body will not be devoured by the earth (after his death) in his grave. This Durood Sharif is a spiritual prescription. By reading it, one's hereafter will be adorned. Therefore, after every prescribed ritual prayer, one should recite this Durood Sharif once.

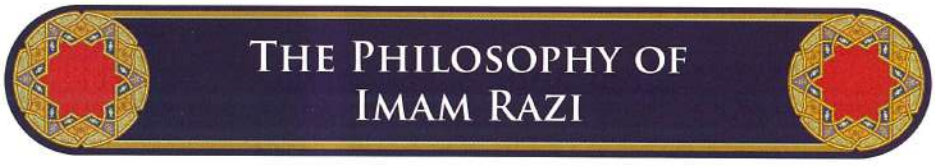
26 DUROOD-E TAYYIB 389

To absolve oneself from sins and attain purification from them, the recitation of this Durood Sharif is very effective. Therefore, if anyone has lived a life of sins and badness and begins to feel repentant, then he should seek repentance and recite this Durood Sharif by day and night in abundance. Then, if Allah جل جلاله so wills, all his sins will be forgiven and he will be as if he was newly born. Also, for the remainder of his life, he will be automatically inclined towards good and acts of piety.

By reciting this Durood Sharif, the attention and support of the Holy Prophet ﷺ will be surrounding his circumstances. Every task for the reader will be simplified. If anyone recites this Durood Sharif on the Night of Blessings [Lailat-ul Bara'ah] then all his problems will be resolved. If one recites this Durood Sharif on a Friday 313 times, then his sustenance will be increased. If one recites this Durood Sharif after every obligatory ritual prayer [Salaat/Namaz] then on the Day of Judgement he will receive the intercession of the Glorious Prophet ﷺ.

Whosoever recites this Durood Sharif, Allah ﷻ will bestow upon him worldly rewards and his sustenance will be remarkably increased.

Allamah Sakhawi رضي الله عنه narrates that once there lived a Saint whose name was Abu Sa'id Khiyaath رضي الله عنه who used to completely refrain from the society, thus lived a life of isolation. After so many days, people were surprised to see Abu Sa'id Khiyaath رضي الله عنه regularly frequenting the assembly of Hazrat Ibn Rafiq رضي الله عنه. When the people sought to learn the reason, he replied: "I was blessed to see the Holy Prophet ﷺ in my dream. He ﷺ commanded me: "Go to the assembly of my Rafiq, this is because he recites Durood Sharifs upon me in his assembly."



Hazrat Imam Fakhrud Din Razi رضي الله عنه states that: "Know Durood Sharif to be better, between seeking forgiveness [Isthigfar] and benedictions [Durood Sharifs]. Read Durood Sharif and leave the task of seeking forgiveness at the awe-inspiring service of the Noble Prophet ﷺ because Durood Sharif is entirely Divine Grace. Regarding its acceptance or rejection a question does not even arise. However, seeking forgiveness is a request for supplication and we are not sure if this will be accepted

or not. If, when submitting a supplication one does not do so sincerely, then there is a possibility of it not being accepted. Therefore, one cannot be certain about the acceptance of the seeking of forgiveness, whilst in the acceptance of Durood Sharif there is no opportunity for doubt. The most satisfying and prosperous method is this, that we should continue to persist in the daily practices of reciting Durood Sharifs and leave the task of seeking forgiveness to the Beloved Messenger ﷺ. The Holy Prophet ﷺ constantly seeks forgiveness for his followers. And the seeking of forgiveness and the submitting of supplication by the Messenger of Allah ﷺ is ever-accepted. On one hand our reciting of Durood Sharif is accepted and on the other hand, the seeking of forgiveness and the submitting of supplication on our behalf is (readily) accepted. That means success and prosperity in this world and in the hereafter.

28 DUROOD-E HUZURI 389

Once Hazrat Shaykh 'Abd-Allah bin Nu'man رضي الله عنه saw the Most Noble Messenger of Allah ﷺ in a dream and submitted: "O Messenger of Allah! Which Durood Sharif, amongst others is the most pleasing to you?" The Messenger of Allah ﷺ replied by reciting Durood-E Huzuri.

29 DUROOD-E MUHAMMADI 388

This is such a Durood Sharif, that it is a majestic name in every activity. Upon the Nation [Ummah] of Sayyiduna Muhammad ﷺ has been bestowed not one but many and not even many but countless favours by the All-Supreme Lord, Allah جل جلاله. On the other hand we sinners, evil-doers and neglectful ones are living lives of laziness and carelessness. Nonetheless, the Magnificent Prophet of Allah ﷺ seeks forgiveness on our behalf at the Divine Court of Allah جل جلاله. Our heads are lowered by the heaviness of the favours bestowed by the All-Munificent Lord, Allah جل جلاله by virtue of the Most Honourable Prophet ﷺ. If one even recites this Durood Sharif only once, then Allah جل جلاله will bless him ten times, will record to his account ten virtues and also elevate his station [Maqam] by ten times. This Durood Sharif is the most beneficial amongst others included in this great book.

The blessings, benefits and virtues of this Holy Durood-e Muhammadi ﷺ are beyond measure. If this book was to be dedicated to enumerate the benefits of this grand Durood Sharif, then even to cite one benefit, it would prove impossible and regarding its mystery it would be incomprehensible. This is why the Gnostics ['Arifin] of the age have entitled this Durood Sharif as Durood-e Muhammadi ﷺ. This Durood Sharif is especially for Sayyiduna Muhammad ﷺ. This blessed Durood

Sharif is not only the means to attain love for the Beloved Prophet ﷺ but a mystery about whose strength and power no mortal can describe. Special Mercy descends upon the person who recites it. To gain benefit from it is easy. If one recites this Durood Sharif only once with love and sincerity, one will be immersed completely in Divine Mercy. It is very beneficial to recite it on a Thursday night, Friday and Monday.

30 DUROOD-E TUNAJJINA 388

Whosoever recites this Durood Sharif one thousand (1000) times before falling asleep, then if Allah جل جلاله Wills, he will be blessed with the visit of our Beloved Prophet Muhammad ﷺ. (Mazharul Hasanat)

When stricken with grief, dangers and calamities one should recite this Durood Sharif seventy (70) times daily. For swift deliverance, when embroiled in problems, one should recite this grand Durood Sharif abundantly. All problems will thereafter be resolved.

In the book entitled 'Minhajul Hasanat' by Fakihani, Fajr Al-Munir narrates that a Saint related that: "I was travelling on a ship. The violent surge of the sea nearly caused the ship to almost sink. I strangely fell asleep and in this unconscious state, I beheld the sacred countenance of our Beloved Prophet ﷺ. Thereafter, the Most Noble Prophet ﷺ instructed me to recite this holy Durood-e Tunajjina one thousand (1000) times and also for all the other travellers to recite it, the same

number of times, when journeying by ship on sea." We did not even reach three hundred, when the ship was saved from sinking and we were delivered from the violent surge.

31 DUROOD-E NARIYAH 387

This Durood Sharif is so swiftly effective that in actual fact, if this sacred Durood Sharif is recited with the trueness of one's heart and one indicates towards the mountain by pointing at it with one's finger, then instantly the mountains will shatter into pieces. Allah جل جلاله has contained in this Durood Sharif even more power than this.

This Durood Sharif is such a mystery that only the Gnostics and the most distinguished Saints are able to comprehend it. This Durood Sharif contains so many countless benefits that if one was to enumerate them, then all the paper and all the ink will become exhausted. The great and obvious benefit of this Durood Sharif is that if one is suffering from grief and sorrow, or if a calamity befalls one then he should immediately engage in the recitation of this Durood Sharif. If Allah جل جلاله wills, all his troubles will be removed, darkness will exchanged for brightness, affliction will be exchanged for mercy and the All-Generous Lord, Allah جل جلاله will help you from the unseen.

32 SEVENTY THOUSAND VIRTUES SEVENTY THOUSAND DAYS 387

It is stated in the book entitled 'Mazharul Hasanat' that if anyone recites this Durood Sharif, then seventy angels will continue to record virtues to his account for one thousand days.

33 DUROOD-E HAZARAH 386

This Durood Sharif brings immediate success for the reciter and his entire family. It is a cure of all worldly ills. This Durood Sharif is popular amongst the Chishti circle, this durood is a source of immense spiritual blessings. It is documented that reciting this once gives the reader blessings (sawaab) worth thousand good deeds. Hence the name Hazari. Also, 100 needs of the reciter will be met. For worldly benefits, reading eleven (11) times after every salah is recommended.

34 DUROOD OF FOURTEEN THOUSAND VIRTUES 386

Whosoever wishes to earn the most virtue in the least time, should recite this Durood Sharif. By reading this Durood Sharif, Allah جل جلاله will grant him the virtues of fourteen thousand Durood Sharifs.

Hazrat Sayyid Ahmad As-Sawi رضي الله عنه has stated that this is a complete

Durood Sharif (holy benediction) and a Durood Sharif of those who are travellers of the Spiritual Path [Tariqa]. It is a daily practice of the people of the Spiritual Path. For those who continue to recite this Durood Sharif, the virtues of it is never-ending.

Hazrat Shaykh 'Abd Al-Baqi Al-Hanbali رضي الله عنه relates that: "By only reciting this Durood Sharif once, one attains virtues of fourteen thousand Durood Sharifs." Glory be to Allah جل جلاله.

35 DUROOD OF ONE HUNDRED THOUSAND VIRTUES 386

Hazrat Sayyid Ahmad As-Sawi رضي الله عنه states that: "This Durood Sharif is illuminating and is equal to one hundred thousand Durood Sharifs." Meaning, by reading this Durood Sharif only once, it is the equivalent as one hundred thousand Durood Sharifs. To repel dangers, one should recite this Durood Sharif one thousand five hundred (1,500) times. Many Gnostics ['Arifeen] have derived countless benefits from this Durood Sharif. Hazrat Ibn 'Abideen رضي الله عنه states that: "I have obtained all these accounts due to this Durood Sharif. These accounts were transmitted to me from my Spiritual Guide, Hazrat Sayyid Ahmad Baghdadi رضي الله عنه and he received these from various Gnostics and Spiritual Guides."

Hazrat Shaykh Ahmad Al-Malul رضي الله عنه declares that: "I have benefited from this Durood Sharif. Verily, this Durood Sharif is equal to one hundred thousand Durood Sharifs. Verily, this Durood Sharif averts calamities."

36 DUROOD SHARIF OF ONE TREASURE 385

Hazrat Abul-Fadl Qumani رضي الله عنه relates that once a person came to him from Khurasan. This person narrated that he was in the Illuminated holy City of Madina and was blessed with the visit of the Most Noble Prophet ﷺ. The Holy Messenger ﷺ commanded him that when he goes to Hamadan and meet Abul-Fadl bin Zirk Qumani رضي الله عنه, to convey his ﷺ greetings to him. I submitted: "O Messenger of Allah ﷺ! Why is he being honoured in this way?" The Most Honourable Messenger of Allah ﷺ replied "Abul-Fadl Qumani recites upon me Durood Sharifs, one hundred times or even more daily."

Hazrat Abul-Fadl Qumani رضي الله عنه declared that: "This person solemnly swears that he did not know me, nor ever heard my name. I wanted to offer this person some wheat but he refused and said: "I do not sell the message of our Beloved Sayyiduna Muhammad ﷺ." Hazrat Abul-Fadl added: "this person went away and from that day I never saw him again."

This kind of incident occurs even to the present day. Those who recite Durood Sharifs upon the Most Blessed Prophet of Allah ﷺ, he ennobles them with his sacred visitation and gives them glad tidings. He ﷺ shows kindness in return for the recitation of Durood Sharifs, expresses his happiness and promises intercession for them.

37 Witnessing the Blessed Countenance of THE HOLY PROPHET 385

By virtue of perfect observation of the Prophetic sacred traditions and overwhelming love for the Most Holy Prophet ﷺ, one attains the intercession of the Holy Prophet ﷺ very easily. In many cases, this holy visit by the Holy Prophet ﷺ is a permit to paradise and it is also a proof of the disclosure of secrets of Allah ﷻ to him. Hazrat Abul-Qasim Basthi رضي الله عنه states in his book that: "Whosoever intends on seeing the holy countenance of our Most Beloved Prophet ﷺ in his dream, then he should recite this Durood Sharif."

38 DUROOD-E QUR'ANI 385

This is a Qur'anic Durood Sharif which contains countless benefits and it is not possible to detail them in this little space. Briefly, the recitation of this Durood Sharif will cause the heavenly cloud of mercy to be cast upon one and it will begin to shower a rain of blessings. By reciting this Durood Sharif one attains the perfect love of the profoundly Magnificent Prophet ﷺ. By reciting this Durood Sharif only once, the reader attains so many blessings that if the angels of the heavens and the mortals of the earth were to count them, it would prove to be almost impossible. They cannot even accumulate one part of it. This great Durood Sharif is

tremendously wonderful. By reciting this Durood Sharif three (3) times a day and three (3) times a night, one attains complete success and happiness. It is most beneficial to recite this Durood Sharif prior to reciting the glorious holy Qur'an.

39 VIRTUES FOR ONE THOUSAND DAYS 384

PEACE AND BLESSINGS BE UPON YOU, O MESSENGER OF ALLAH!

The benefits of this blessed Durood Sharif is stated in the book entitled 'Mazhar-ul Hasanath' that: "Whosoever recites this Durood Sharif once, then seventy heavenly angels will continue to record virtues in his account for one thousand days."

40 DUROOD SHARIF A GREAT SOURCE OF FORGIVENESS 384

The Glorious Messenger of Allah ﷺ has stated that: "Whosoever recites this Durood Sharif whilst he is standing, then before he sits down, his sins will be forgiven. And if he was sitting whilst reciting this Durood Sharif, then before he stands up his sins will be pardoned.

41 VIRTUES FOR ONE THOUSAND DAYS 384

The benefits of this blessed Durood Sharif have been recorded in Tabarani that seventy angels will continue to record virtues to the reader's account for one thousand days.

42 Complete Success In Both WORLDLY & RELIGIOUS LIFE 384

This Durood Sharif is a wonderful and practical prescription. After the Friday Congregational Prayer [Jumma] direct one's face towards the holy Illuminated City of Madina or the holy Sanctuary of Ka'aba with ones hands folded, either individually or within a congregation. Whichever is possible, either in a Masjid or in one's home. After the obligatory dawn [Fajr] or the afternoon [Zuhr] ritual prayers. Likewise, after the 'Asr obligatory ritual prayer or whenever you find the time.

The highest and most authorative volume on the Exegesis of the Holy Qur'an and various other Islamic knowledge, is the well known 'Roohul-Bayan'. Therein it is stated that: "Durood Sharifs are full of blessings and overflowing with various colours of mercy."

Sultan Mahmud Ghaznawi رضي الله عنه used to recite this Durood Sharif regularly. Allah جل جلاله by virtue of this Durood Sharif bestowed upon him success in every affair. If one recites this Durood Sharif only once then he will attain virtues equal to one million Durood Sharifs. The great commentator of the Holy Qur'an, Allamah Ismail Haqqi رضي الله عنه recorded this incident in the famous 'Roohul-Bayan' that once a person came to the Court of Sultan Mahmud Ghaznawi رضي الله عنه and submitted: "I have desired for so long to see the Holy Prophet ﷺ". He was advised: "Submit your unfortunate narrative at the sacred Court of our Beloved Prophet ﷺ. By the Grace of Allah جل جلاله you will in a day or two be blessed with the Holy Countenance of the Noble Prophet ﷺ." When I was blessed with the visitation of the Holy Prophet ﷺ, I submitted: "O Messenger of Allah! I am burdened with a heavy debt of one thousand dirham and I do not have the power to repay it. I am very frightened that if I die without repaying the debt, it would remain tremendously heavy upon my shoulders." The Noble Messenger of Allah ﷺ instructed him

to go to Mahmud Ghaznawi and seek the sum from him. I submitted: "O Messenger of Allah! What if he asks for proof, what will I do?" The Noble Messenger ﷺ commanded him to say that: "Before you fall asleep you recite the Durood Sharif thirty thousand (30,000 times) and resume to recite the Durood Sharif another thirty thousand times, after waking up again." And, "this will serve as sufficient proof that the Holy Prophet ﷺ sent you." Accordingly, he arrived at the kingly court and submitted: "O King! You have believed in such a matter, which is impossible. I used to remain present at your service day and night, and I have never witnessed you recite Durood Sharif so many times. This I cannot understand. In such a little time, how were you able to recite Durood Sharif sixty thousand times?" Sultan Mahmud replied: "I have heard from many righteous Scholars that whosoever recites the following Durood Sharif once, it will be equal to 10,000 Durood Sharifs. I used to recite this Durood Sharif three times before falling asleep and three times after waking up, and I believe that I will attain the virtues and rewards of reciting Durood Sharif sixty thousand (60,000) times.

AN EXTRAORDINARY HADITH

Our Most Beloved Messenger of Allah ﷺ stated that: "Whosoever recites Durood Sharif one hundred times on a Friday night (known as Thursday night in the West), he shall never be dependant." (Mufakkarul-Islam)

This is such a Durood Sharif about which Mawlana Abul-Muqarrab, Shaykh Shams-uddin bin Abul Hasan Abul Bakri رضي الله عنه relates that this holy Durood-e Fatih used to be an essential task as a part of his daily holy practices. This was also in his Spiritual Order [Tariqa]. By the sanctity of this Durood Sharif, Allah جل جلاله granted him the rank of Siddiq (faithful witness to the Truth). The degree of cognizance of Allah جل جلاله was settled and the station of Truthfulness was attained. This was due to the daily practices of reciting this Durood Sharif.

Some descendants of the Holy Prophet ﷺ have stated that this holy Durood-e Fatih was in the Majestic Qur'an. Allah جل جلاله revealed it in His Divine Book. Some great men of Allah have stated that, reciting this Durood Sharif only once is equal to reciting Durood Sharifs ten thousand times. On the other hand, some Saints have stated that reciting this Durood Sharif only once, is equal to reciting Durood Sharif four thousand times. Hazrat Abul-Muqarrab رضي الله عنه stated that: "Whosoever recites this Durood Sharif for forty (40) days, Allah جل جلاله will forgive every single sin of that person.

The Shaykhul Mashaykh, Hazrat Muhammad Bakri رضي الله عنه states that: "If one recites this Durood Sharif only once in his lifetime with a true heart, then it could save him from the fire of hell."

Hazrat Sayyid Ahmad Dahlan رضي الله عنه states that: "This Durood Sharif was Hazrat Shaykh 'Abd Al-Qadir Al-Jilani's رضي الله عنه most favourite and was his special daily practice [Wazaif]. This is the water of life. Hazrat Shaykh 'Abd Al-Qadir Jilani رضي الله عنه used to recite this Durood Sharif, before, in between and after (his activities). Many Gnostics ['Arifeen] have observed this Durood Sharif in their daily holy practices.

This sacred Durood Sharif is full of lights. They have attained perfection by virtue of reciting this Durood Sharif. This sacred Durood Sharif is of particular speciality because it is the bearer of wonders and mysterious secrets. By constant recitation of this Durood Sharif, the Veils of Lights are opened and such Light is created that none save Allah جل جلاله knows its worth. If anyone recites this Durood Sharif on a regular basis, then such doors will open and such Lights will be created that it is impossible to mention their nature. None save Allah جل جلاله knows their reality and to illustrate the worldly benefits this offers, has proven impossible for the mortals.

Hazrat Shaykh Yusuf bin Ismail رضي الله عنه declares that: "This Durood Sharif is a pearl of miracles." Sayyid Muhammad Bakri رضي الله عنه declared that: "This Durood Sharif is so strange. I recited this Durood Sharif for one whole year and journeyed to Makka the Honoured to perform the Pilgrimage [Hajj]. I was blessed with the visit to the Holy Tomb of our Master ﷺ. When I sat between the Holy Pulpit [Mimbar] and his sacred Tomb, on the lowered area, I physically witnessed the Most Glorious Messenger of

Allah ﷺ. And He ﷺ promised me his intercession and also told me that Allah جل جلاله has blessed me with prosperity by virtue of my daily recitation of this Durood Sharif. Also that He جل جلاله has blessed my offspring with good fortune. The author of this book advises that if this Durood Sharif is recited eleven (11) times on a Friday, then one will attain much perfection.

45 Proved Practice of Beholding Witnessing the Blessed Countenance of THE HOLY PROPHET 382

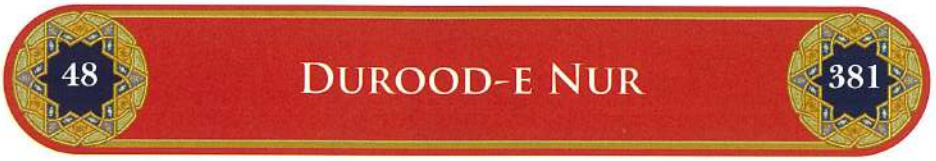
Whosoever, after the obligatory night ['Isha] ritual prayer, recites this Durood Sharif one hundred (100) times in the state of ablution [Wudhu] then he will be blessed with the visit of the Most Noble Prophet ﷺ. The degree of this Durood Sharifs abundance is such that once the Most Honourable Messenger of Allah ﷺ saw an Arab walking along and said: "Could anyone call this person?" The noble Companions رضي الله عنهم who fought in the battle of Badr, ran and brought the Arab. The Glorious Messenger of Allah ﷺ remarked: "O Bedoin! I can see assemblies of angels crowding so much that there is no more space." This Arab replied and submitted: "O Messenger of Allah ﷺ I read this Durood Sharif."

46 DUROOD SHARIF OF MYSTERY AND SECRECY 382

Hazrat Ahmad Dahlan ﷺ states that: "This Durood Sharif is quoted from Hazrat Muhammad Al-Hanafi's ﷺ book entitled 'Israrul 'Ajaib' (Mysterious Secrets). Mawlana Shaykh 'Abd Al-Wahhab Shi'rani ﷺ states that Hazrat Shaykh Muhammad Al-Hanafi's ﷺ grandfather saw the most noble Messenger of Allah ﷺ in a dream. The Glorious Messenger ﷺ said to Hazrat Abu Bakr ﷺ: "This man is great, I love him." Hazrat Siddiq Al-Akbar said: "Shall I tie the turban of excellence on him?" The Noble Messenger ﷺ said: "You have permission." When Shaykh Muhammad Al-Hanafi ﷺ heard this narration and saw the Magnificent Messenger ﷺ, as his grandfather did, he submitted: "Grant me also leadership, like my grandfather and the very honour." The Greatest Messenger of Allah ﷺ replied: "Your leadership is this that you recite this Durood Sharif." Now, imagine the fruits acquired in abundances and the blessedness of this Durood Sharif.

47 DUROOD-E SHAH WALI-ALLAH 381

Shah Wali-Allah ﷺ states that: "My father ﷺ commanded me to recite this Durood Sharif. I saw the Messenger of Allah ﷺ in a dream and recited this Durood Sharif at his service and he liked it very much."



All praise be to Allah! What a majestic name this Durood Sharif has. Allah جل جلاله by the sanctity of His Beloved ﷺ has revealed this Durood Sharif to the world and the Nation [Ummah] of Sayyiduna Muhammad ﷺ. So, if one wishes to become a Saint [Wali], then he should read it. On a Friday, one must recite this Durood Sharif at least one hundred (100) times, at any time within that day. By reciting this Durood Sharif, if Allah جل جلاله so wills, then a light shall be created in his heart. This light will be a strange light.

When the recitation of this Durood Sharif becomes the habit of one, then Divine secrets shall be revealed unto him. After these Divine secrets begin to be revealed, then the station one will attain is beyond expression and explanation. This Durood Sharif is a light. Combined in every letter of this Durood Sharif are oceans of abundant light. At this particular point, it will be sufficient to state that by the sanctity of this Durood Sharif, Allah جل جلاله could make the reader a Divine Helper [Ghawth], a Spiritual Cardinal Pole [Qutub], or even an Officer of the Divine Court ['Abdal], or even more richer – one who is free from (all) shortages. By constant recitation of this Durood Sharif, the veils between this world and the hereafter will be lifted, if Allah جل جلاله so wills.

49 DUROOD-E AQTAB 381

The Qutub of Qutubs, Sayyid Ahmed Al-Badawi رضي الله عنه states this Durood Sharif is from his daily practices and declares that: "This sacred Durood Sharif is the essence of lights and also a unique means of receiving Divine inspiration. Both of these benefits are obtained by abundant recitation of this Durood Sharif." By excessive recitation of this sacred Durood Sharif one is blessed with the good fortune of seeing the Noble Prophet ﷺ in his dream. One's provisions are increased and one can then easily attain the station of a Qutub. By reciting this Durood Sharif, the Divine secrets are revealed. One is granted (especially with) treasures and worldly favours, and sustenance without measure. The reader also attains the station of a Qutub.

50 DUROOD-E SAWAB 380

This is such a Durood Sharif whose virtues are limitless. Therefore, whosoever reads this Durood Sharif excessively he will attain limitless (continuous) virtues, his honour will be amplified and his wife will remain obedient to him. If one desires that his children remain submissive to him, then he should read this Durood Sharif one hundred (100) times after the Friday Congregational Prayer [Jumma]. Then, if Allah جل جلاله so

wills they will become obedient. Regarding this Durood Sharif, Hazrat Sayyiduna Abu Huraira رضي الله عنه narrates that the Noble Messenger of Allah ﷺ has stated that: "Whosoever wishes that his benedictions [Durood Sharifs] be weighed upon my enormous weighing scales, should recite the following Durood Sharif."

51 DUROOD IBN KASIR 380

When the time of death arrived for Hazrat Khalid ibn Kasir رضي الله عنه people around him found a scroll made of paper with something emblazoned upon it. This was: "O Khalid ibn Kasir! You are liberated from the fire of hell." When the people saw this piece of paper, they were greatly amazed and everyone immediately gathered at his house. They learnt about his excellence from his family members. Everybody became baffled and exclaimed: "What is this?" Thereupon, his family members related that: "Khalid ibn Kasir رضي الله عنه recited this Durood Sharif ten thousand times every Friday night (known as Thursday night in the West) with the utmost reverence and sincerity. By virtue of this Durood Sharif, Allah جل جلاله informed him of his forgiveness and liberation from the fire of hell." Therefore, whosoever even now wishes to die as a faithful believer and also attain salvation, should recite this Durood Sharif. Then, if Allah جل جلاله wills, at the time of death, he will die with faith [Iman]. Such Grace and Bounty will be bestowed upon him, that everyone will become baffled.

52 DUROOD-E BARAKAT KASIRA 380
Abundance of Blessings

This Durood Sharif is the bearer of superb abundance and favours. Many Saints have stated: "Whosoever recites this Durood Sharif in their daily practices with a true heart, then on the Day of Judgement he will be reckoned amongst the Righteous and the Martyrs. The virtues of this Durood Sharif is so vast that, thousands and thousands of virtues are recorded on the utterance of a single letter. By the purity of this sacred Durood Sharif, all the (minor) sins of the reader will be forgiven. If one recites this Durood Sharif in the state of sickness, then Allah جل جلاله will grant him recovery. This Durood Sharif is also very effective for questions that are asked in the grave by the angels Munkar and Nakir.

53 DUROOD-E SHAFA'AT 379

Like other Durood Sharifs, this Durood Sharif is also recommended to attain intercession. Therefore, whosoever recites this Durood Sharif eleven (11) times after every obligatory ritual prayers, then on the Day of Judgement the Noble Messenger of Allah's ﷺ intercession will be guaranteed for him. Apart from this, if a man of Wisdom [Khawajah], after he has attained the station of Immortality [Baqa] recites this Durood Sharif abundantly then from his entity others will receive grace.

If one recites this Durood Sharif on the Night of Abundance [Lailat-ul Bara'ah] twenty one (21) times, his sustenance will be increased. If one wishes to see the Noble Messenger of Allah ﷺ then he should recite this Durood Sharif two hundred and fifty thousand (250,000) times within the definite period of forty (40) days. Then, if Allah جل جلاله so wills, he will be blessed with seeing the Holy Prophet Muhammad ﷺ.

54 DUROOD-E MUSHAHADAH 379

Contemplation (Mushahadah) is a special favour that is bestowed by Allah جل جلاله. This contemplation means to see hidden things with one's invisible eyes (of the heart) and this is attained through great effort and struggle [Jihad Al-Akbar]. Therefore, whosoever wishes to become a man of Contemplation, should recite this Durood Sharif excessively after performing every obligatory ritual prayer. He should then progress to gradually increase the number of such recitations. At any rate, he will attain nearness to Allah جل جلاله and His Noble Messenger ﷺ and he will eventually arrive at such a station [Maqam] that he will begin to contemplate. Apart from this, if one recites this Durood Sharif one hundred and eleven (111) times daily, then the doors of Divine mercy will open for him. And, whosoever recites this Durood Sharif three thousand one hundred and twenty five (3,125) times daily for forty (40) days, then all his lawful [Halal] needs will be fulfilled.

55 DUROOD-E FAQRI 379

This Durood Sharif is from my (personal) daily practices [Wazifa] and it is the bearer of infinite lights and abundance. The one who recites this Durood Sharif with true sincerity, will become inclined towards Allah جل جلاله and virtues will be increased on his account. Nearness to the Magnificent Messenger of Allah ﷺ will be accomplished. Both visible and invisible purity will be attained. Whosoever recites this Durood Sharif after every obligatory dawn [Fajr] ritual prayer regularly, will gain every form of grace and bounty. Whosoever, after completing the obligatory night ['Isha] ritual prayer recites this Durood Sharif one thousand one hundred (1,100) times; all his religious and worldly needs will be fulfilled. Also, by the mercy of Allah جل جلاله all his problems will be resolved. If one recites this Durood Sharif eleven (11) times regularly, then the support and help of Allah جل جلاله will be with him. If a grief-stricken person recites this Durood Sharif then he will feel alleviated. If one recites this Durood Sharif whilst journeying, then safety and security is assured. Normally, one is protected from the mischief of the Satan and the evil of one's enemies. If one recites this Durood Sharif three thousand one hundred and twenty five (3,125) times after the pre-dawn [Tahajjud] optional prayer for forty (40) days, then whatever assistance he seeks from Allah جل جلاله, he will receive it. If one recites this

Durood Sharif with the intention of seeing the Glorious Messenger ﷺ then he will be blessed with seeing him. To recite this Durood Sharif excessively during the blessed month of Ramadan, is the best means to reach the Holy Court of the Mighty Messenger of Allah ﷺ. This Durood Sharif's recitation is a very easy means of attaining the pleasure, satisfaction and closeness of Allah جل جلاله. The one who recites this Durood Sharif permanently will have his supplications responded to:

56 DUROOD SHARIF 378

Sayyiduna Hazrat Abu Mas'ud رضي الله عنه reports on the authority of Sayyiduna Hazrat 'Ali رضي الله عنه that the Noble Messenger of Allah ﷺ stated that: "Whosoever desires that his recital of Durood Sharifs be measured upon big scales, should recite Durood Sharifs upon the [Ahl e-Bayt] members of the family of Sayyiduna Muhammad ﷺ.

57 DUROOD SHARIF 378

Hazrat Hasan Basri رضي الله عنه is of the greatest Islamic scholar and muhaddith (reporter of holy traditions and sayings of the Messenger ﷺ). He used to converse with Allah جل جلاله. He was a beloved of Allah جل جلاله. He states that: "Whosoever yearns to drink water from the Fountain of Abundance, from an over-flowing cup, should recite this Durood Sharif."

58 DUROOD-E RAHMAT 378

This Durood Sharif, by the Grace of Allah ﷻ protects one from predicaments and catastrophic consequences. It is related that once the Noble Messenger of Allah ﷺ was seated in the sacred Masjid of the Illuminated City of Madina, when an Arab attended the holy service of the Noble Messenger of Allah ﷺ. This Arab placed a dish covered with a lid before the Noble Messenger ﷺ. The Exalted Messenger ﷺ enquired: "What have you brought in this dish?" The Arab submitted: "O Messenger of Allah! I have caught this fish for three days and it cannot be cooked. The fire has no effect upon it and now I have brought it to you, because you know it very well."

The Majestic Messenger of Allah ﷺ sought to learn the cause. The fish immediately began to speak. This fish submitted: "O Messenger of Allah! ﷺ one day while I was motionless in the water, a person came along and read a particular Durood Sharif and I heard it." The most Honourable Messenger ﷺ commanded the fish to recite it. In view of that, the fish recited it. The Noble Messenger ﷺ instructed Sayyiduna Hazrat 'Ali رضي الله عنه to write it and teach it and said: "If Allah ﷻ wills, the fire of hell will be prohibited for the person who recites this." If Sayyiduna Muhammad ﷺ was not to be our Spiritual Guide then all happiness would be futile. Divinity will always remain; our defective lives would be

rendered worthless. If the mercy of the Messenger of Allah ﷺ was not upon us, then love will become ineffective and lives would be rendered pointless.

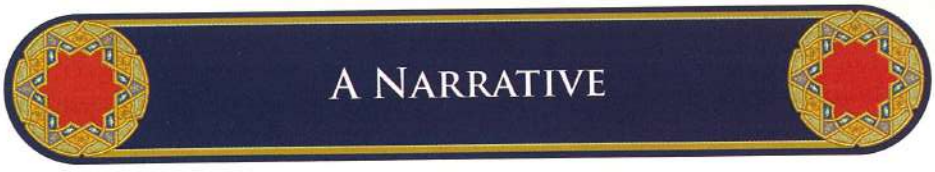
59 DUROOD-E IN'AAM 377

This Blessed Durood Sharif is renowned by the name of Salawatul In'aam. If one desires to become a beloved of Sayyiduna Muhammad ﷺ and also visit the sacred Tomb of our Noble Prophet ﷺ then he should recite this Durood Sharif three hundred and thirteen (313) times in a state of ablution [Wudu] before falling asleep. This Durood Sharif is excellent and full of blessings. Whosoever recites this blessed Durood Sharif will attain countless favours and he will be living under the Shade of Mercy.

60 DUROOD-E QALBI 376

If one desires that his supplication be responded to and his lawful needs be satisfied, according to his wishes then this Durood Sharif is a unique one. He should read this Durood Sharif during every supplication he submits. If Allah ﷻ so wills, by the virtue and sanctity of this sacred Durood Sharif his supplication will be accepted.

Allah جل جلاله has made this Durood Sharif the most virtuous of all. The reader of this Durood Sharif will not be deprived. Allah جل جلاله will deliver him from all types of ailments and illnesses. He will remove difficulties and will grant both worldly and religious success (to the reader). The most special benefit of reciting this Durood Sharif excessively, is that by the Will of Allah جل جلاله he will shun all his evil habits and experience pleasure in worship and become righteous. If one wishes to reach his goal or achieve his objectives quickly then he should recite this Durood Sharif abundantly. This is a majestic Name and is readily accepted. Special slaves of Allah جل جلاله recite this Durood Sharif and they are reckoned in the 'Foremost Ranks' of those who have sacrificed themselves for the Most Beloved Messenger of Allah ﷺ. This is why this Durood Sharif is entitled Durood-e Awwal (Foremost Holy Benediction).



A Saint relates that: "Once I went outdoors in the spring season and proclaimed 'O Allah! Bless Your Beloved Prophet ﷺ equal to the total number of trees. O Allah! Bless Your Beloved Prophet equal the exact number of drops in the oceans. O Allah! Bless Your Beloved Prophet

equal to the total number of sand particles of the deserts. O Allah! Bless Your Beloved Prophet equal to the exact number of things in the oceans and the earth.' Thereupon, a Voice emitted from the heavens: 'O Slave! You have exhausted the recording angels till the Day of Judgement and you have become worthy to enter the garden of Paradise, and this is an excellent abode." This was recorded in Nuzhatul Majalis, page 109.

62 DUROOD-E 'IZAZ 375

It is stated in the book entitled 'Sa'adatud Darayn (The Prosperity of both the Abodes). Hazrat Shaykh Muhammad رضي الله عنه reports that Hazrat Sharif Nu'mani رضي الله عنه once beheld the Noble Messenger of Allah ﷺ in a blessed dream. He ﷺ was inside a tent, when honourable Saints from his Nation appeared before him and submitted the salutation at his holy service. A voice was heard proclaiming: "So and so are the Saint of Allah جل جلاله." Thereafter, the arriving honourable ones bade salutation and seated themselves until there was a great multitude. So many were assembled, thereupon a proclaimer announced: "This is Muhammad Hanafi approaching."

When he arrived, the Most Noble Prophet ﷺ had him sit in close proximity to Him ﷺ. Thereafter, the Most Honoured Prophet ﷺ directed his attention towards Sayyiduna Siddiq al-Akbar and Sayyiduna Faruq al-'Azam رضي الله عنه and stated: "I love him, but his turban is without

a tail" and indicated towards Muhammad Hanafi. Upon hearing this, Sayyiduna Siddiq al-Akbar ﷺ submitted: "O Messenger of Allah! ﷺ it is permitted, then can I tie a turban on his head?" The Glorious Messenger of Allah ﷺ replied in the affirmative. So, Sayyiduna Siddiq al-Akbar ﷺ removed his own blessed turban and tied it around Muhammad Hanafi's head and left a tail dangling by the left-hand side.

When this dream ended and Hazrat Sharif Nu'mani ﷺ related this dream to Hazrat Muhammad Hanafi ﷺ then he and his associates began to weep. Then, Hazrat Muhammad Hanafi ﷺ said to Shaykh Sharif Nu'mani that: "When in the future you are blessed to see the Holy Prophet ﷺ ask him as to what deed entitled me such Grace." After a few days Shaykh Sharif Nu'mani ﷺ was once again ennobled with the great blessing of seeing the Magnificent Messenger of Allah ﷺ and submitted to learn the real reason for Hazrat Muhammad Hanafi's esteemed station. The Noble Messenger of Allah ﷺ informed him that: "this was due to the fact that he (Muhammad Hanafi) recited the following Durood Sharif regularly in seclusion, after sunset."

When this incident was narrated to Muhammad Hanafi ﷺ he confirmed that what the Noble Messenger ﷺ stated regarding him is true. Thereafter, he tied a turban around his head.

To see the Noble Messenger ﷺ the recitation of this Durood Sharif is a very effective sovereign remedy. Therefore, whosoever desires to see the Noble Messenger of Allah ﷺ in his dream, should recite this Durood

Sharif during the holy month of Ramadan at the time of the Tahajjud prayer. Allah ﷻ willing, he will be blessed with the visit of Sayyiduna Muhammad ﷺ. By reciting this Durood Sharif only once, one will receive a thousand virtues and a hundred of his wishes will be fulfilled. To attain worldly graces and blessings one should recite this Durood Sharif eleven (11) times, before every (obligatory) ritual prayer.

To deliver oneself from predicament, hardships and grief one should recite this Durood Sharif one hundred (100) times after the obligatory dawn [Fajr] prayers. Allah ﷻ Willing, the reader will attain consolation of heart and all his difficulties will be repelled. To expand one's sustenance and to repay one's debts, one should recite this Durood Sharif after the night ['Isha] prayers, three hundred and thirteen (313) times. Therefore, whosoever recites this Durood Sharif one thousand (1,000) times on the eve of Friday will enter paradise. This Durood Sharif is an established daily practice of the holy Saints and Masters of the sacred Chistiyya Order.

63 DUROOD-E NI'MATH-UL UZMA 375

This Durood Sharif is a river of Mercy and the reader of it dives in Allah's mercy and drowns in it. Therefore, it is said about this Durood Sharif that, when one utters the sanctified words: 'Allahumma Salli' then he steps his foot in the ocean of Divine bounty and grace. And

when he utters the holy name of the Noble Messenger: 'Muhammad' ﷺ then he arrives at the ocean of Divine messages. And when one utters: 'Wa 'Ala Alihi' then upon him Graces will be bestowed similar to the Graces bestowed upon the Holy Family of the Noble Messenger ﷺ. And when he utters: 'Wa As-Habihi' then he will receive Goodness and blessings received by the Holy Companions of the Magnificent Prophet ﷺ. Sins are absolved when this Durood Sharif is recited. One's wishes will be fulfilled, one's heart and spirit will be revitalised and enlivened and also one's hopes will be realised. Therefore, whosoever wishes to become successful, by virtue grace and blessings of this Durood Sharif, then he should recite this Durood Sharif excessively after every ritual prayer. And, if one is unable to do this, then he should certainly read this Durood Sharif at least once.

64 DUROOD IMAM E-BUSIRI 375

This Durood Sharif is an excerpt form Imam Busiri's authored book 'Poem of the Cloak' [Qasidah Burdhah Sharif]. The sacred Durood Sharif is renowned by the name of Durood-e Busiri. In reality, this sanctified Durood Sharif is the bearer of limitless worldly and religious benefits.

Whosoever recites this Durood Sharif ten (10) times in the morning and ten (10) times in the evening, then the love for the Glorious

Messenger of Allah ﷺ will begin raging in his heart. If he keeps in view the holy visit of the Most Honourable Messenger ﷺ then he will be blessed with the visit of the Noble Prophet ﷺ. In actuality, the one who recites this Durood Sharif permanently, will become a beloved servant of the Noble Messenger ﷺ and after his demise he will enter paradise by the gracious Intercession of the most Generous Messenger of Allah ﷺ. If one is confronted with a need, then he should recite this Durood Sharif after the dawn [Fajr] prayer or after the night ['Isha] prayer one thousand five hundred (1,500) times for one hundred and twenty (120) days. Then, if Allah جل جلاله wills, by the virtue of the Most Noble Messenger ﷺ his need will be satisfied.

If one needs to recover loans and the chances of repayment or recovering are grim, then for forty (40) days one should recite this Durood Sharif three thousand one hundred and twenty five (3,125) times. If Allah جل جلاله wills, his sustenance will be instantly increased and his problems will be solved. And, if one recites this Durood Sharif eleven (11) times after the dawn [Fajr] prayer, then his honour and dignity will be enhanced. Also, one will attain the station of Sainthood, if he recites this Durood Sharif eleven thousand (11,000) times daily for twelve (12) years.

65 DUROOD-E HABIBI 374

This Durood Sharif is a special recital in the virtuous daily practices of the lovers of the Most Noble Prophet ﷺ. Therein are contained immeasurable Divine graces and blessings. By reciting this blessed Durood Sharif, one attains immeasurable mercy and one's sins are forgiven. Forgotten things are made to be once again remembered. Nearness to the Noble Messenger ﷺ is attained. One is delivered from worldly grief and virtues are recorded into one's account, excessively. Allah جل جلاله is satisfied with the reader of this Durood Sharif. Durood Sharifs are the lights in one's grave. This Durood Sharif is the best means of attaining Intercession of the Most Generous Prophet ﷺ. Therefore, at the beginning of and at the end of every supplication [Du'a] one should recite this Durood Sharif. At the beginning of every assembly, in the morning and evening, the recital of this Durood Sharif is very beneficial. It is also very beneficial to recite this when imparting advice, delivering a lecture, performing the rites of pilgrimage [Hajj] and when entering or leaving the Masjids. In short, whenever one finds the opportunity, one should recite this Durood Sharif abundantly. If Allah جل جلاله wills, one will attain success in this world and in the next world.

66 DUROOD-E MUSTAJAB AD-DA'WAH 374

Acceptance of Supplications

This Durood Sharif is a great means to attain Divine mercy and grace. Whosoever recites this Durood Sharif one hundred (100) times after the night ['Isha] prayers, will remain respected and honoured throughout his life. If one wishes to repel destitution and indigence, then by virtue of this Durood Sharif one will be blessed with the grand favours and honour and treasure. If one eats from lawful sustenance and recites this Durood Sharif one thousand one hundred (1,100) times for ninety (90) days, then if Allah جل جلاله wills, he will be blessed with the visit of the Holy Prophet ﷺ. Apart from this, whenever this Durood Sharif is recited one will attain goodness of this world and the next.

67 DUROOD-E AWWALU AKHIR 374

The one who has wasted his precious youth in forgetfulness of his Lord, in the darkness of sins and has neared his end, and thereby feels frightened of his death, his grave and the hereafter then he should begin to recite this Durood Sharif excessively. If Allah جل جلاله wills, all of his (the reader's) sins will be forgiven and for the remainder of his life, Allah جل جلاله will grant him the ability to perform pious and righteous deeds. Apart from this Allah جل جلاله will endow the reader with unimaginable strength

and by virtue of his good deeds, his enemies will be defeated. Therefore, whosoever is being troubled by his enemies without a valid reason, should recite this Durood Sharif one hundred and eleven (111) times for seven (7) Fridays after the Congregational [Jumma] prayers. If Allah جل جلاله wills [In Sha-Allah] his (the reader's) enemies will be overpowered.

68 DUROOD-E MUSTAFA 373

The reader of this Durood Sharif will be graced with virtuous qualities. The excessive reader of this Durood Sharif will be captivated in the love for the Noble Messenger ﷺ. The one who recites this Durood Sharif in the morning and evening or after every obligatory [Fardh] prayers will no longer be abased but will soon be honoured. He will be respected in the presence of Judges and Officers.

The excessive reader of this Durood Sharif will have his heart enlightened and illuminated, he will begin to see true dreams and will also be able to see holy Saints and majestic and mighty personalities. If this Durood Sharif is recited one hundred (100) times by the side of the one who is severely ill, and afterwards if supplication is made by seeking the intercession of the Noble Messenger ﷺ for his recovery, then his supplication will be accepted.

69 DUROOD-E SA'ADAT 373

The one who recites this Durood Sharif will attain worldly and religious prosperity. This is the reason why this Durood Sharif is entitled as Durood-e Sa'adath. Allamah Sayyid Ahmad Dahlan has remarked regarding this Durood Sharif that: "Whosoever recites this Durood Sharif with sincerity of the heart, will attain virtues equal to six hundred thousand (600,000) Durood Sharifs. Whosoever recites this Durood Sharif every Friday one thousand (1,000) times, will attain virtues similar to all the prosperous people of both the worlds." This means the reader of this Durood Sharif will accomplish such a holy and memorable deed that his name will forever remain alive.

NARRATIVE

Hazrat Abul Hasan al-Baghdadi رضي الله عنه met ibn Hamid رضي الله عنه in the world of Vision and enquired: "How did Allah جل جلاله deal with you?" He replied: "Allah جل جلاله forgave me and has been merciful towards me." Thereafter, Hazrat Abul Hasan رضي الله عنه requested: "Tell me of such a deed which will enable me to enter paradise." Hazrat ibn Hamid told him to offer one thousand (1,000) units [Raka'at] of optional [Nawafil] ritual prayer and in each unit to recite Sura Ikhlas one thousand (1,000) times.

Thereupon, Hazrat Abul Hasan رضي الله عنه said that he did not have so much strength. Hazrat Ibn Hamid replied: "If you cannot do this, then recite upon the Most Honourable Prophet ﷺ Durood Sharifs one thousand (1,000) times every night." This was recorded in Al-Qawlul Badi.

70 DUROOD-E QUTUB 373

Hazrat Sayyid Ahmad Badawi رضي الله عنه was a very famous Saint. He developed incessant love for the Noble Messenger ﷺ and in this love the Durood Sharif which he recited, is known by the name of Durood-e Badawi. This Durood Sharif is a means of attaining Divine Lights as by reciting this Durood Sharif many hidden secrets are revealed. This sacred Durood Sharif is the greatest means to establish a Spiritual Connection with the Most Magnificent Messenger ﷺ either in a state of wakefulness of sleepiness. Therefore, after seeing the Most Noble Messenger ﷺ one attains the station of Honour and eventually this leads to the attainment of the exalted station of a Cardinal Pole [Qutub]. This is why this Durood Sharif is called Durood-e Qutub. Regarding this Durood Sharif, many prominent Saints have stated that reciting it three (3) times is equal to the recital of Dalail-ul Khayrath (Proofs of Goodness). However, during the recital of this Durood Sharif, one must meditate upon the Majesty and Lights of the Most Noble Prophet ﷺ in his heart. And one must also believe that without a doubt, the Holy Prophet ﷺ is the greatest

means to obtaining all types of goodness and also the greatest medium. One must also be mindful of the purity and cleanliness of one's self and ones current place. Therefore, whosoever recites this Durood Sharif regularly for forty (40) days, will attain everlasting Divine Lights. Whosoever wishes to gain the time and ability to perform virtuous deeds must recite this Durood Sharif three (3) times after the dawn [Fajr] and evening [Magrib] prayers regularly. If Allah جل جلاله wills, he will be able to perform good deeds. There is another benefit attributed to this Durood Sharif which is that the reader's sustenance will be increased. Therefore, whosoever desires that his sustenance be increased without measure, should recite this Durood Sharif forty one (41) times after offering the Fajr Sunnah and before the Fajr Fardh. If Allah جل جلاله wills, his sustenance will be increased.

NARRATIVE

Once, a pious and religious man saw a hideous and ghastly apparition in his dream. Whereupon, in fear he enquired: "Who are you?" This formidable apparition replied: "I am your evil deeds." So, the man asked: "Is there any means of safety from you?" This wicked apparition answered: "If you recite excessive Durood Sharifs upon the Most Beloved Prophet ﷺ then you will be protected from me."

71 DUROOD-E NURI 372

What is meant by Durood-e Nuri is that by reciting it, light is produced in the reader's heart. This is such a Durood Sharif that if it is recited one's sins will be absolved. One's heart will be purified and become a target of Divine Light. If this Durood Sharif is recited abundantly, then the reader will be reckoned amongst the Saints. Therefore, whosoever wishes to attain the station of Sainthood, should recite this Durood Sharif profusely. Thereby, Divine secrets will be revealed to him. The illuminated realities both worldly and heavenly which are invisible to the material eyes will be opened before him. One will be able to witness the Splendour of Allah's جل جلاله Illuminated Glory, needless to say that each and every letter of this Durood Sharif contains oceans of lights. If Allah جل جلاله is pleased with the reader of this Durood Sharif, then by virtue of it Allah جل جلاله can make him a Saint (even in one day). Meaning, it is entirely Allah's جل جلاله discretion to bless one with the greatest of favours. Therefore, the reader of this Durood Sharif is never deprived from Allah's جل جلاله Mercy of Grace. One should especially try to recite this Durood Sharif, excessively. If recited eleven (11) times in the morning and eleven (11) times in the evening, one will achieve worldly and religious success. If one recites this Durood Sharif only once (1) preceding every obligatory [Fard] prayer then he will have his eyes preserved from disease.

If one's family or relatives have deviated from the path of virtue and also have become disobedient, then one should recite this Durood Sharif one hundred and eleven (111) times every Friday night (known as Thursday night in the West) after the night ['Isha] prayer for eleven (11) Friday nights. By doing so, they will improve. To rectify one's ego, one should recite this Durood Sharif seven (7) times after the dawn [Fajr] prayer.

NARRATIVE

When Shaykh Ahmad bin Mansard رضي الله عنه died, a resident of the city saw him in a dream. Shaykh Ahmad bin Mansur رضي الله عنه was standing upon the pulpit of the Masjid of the city. He was attired in beautiful garments and placed upon his head was a grand crown studded with pearls. The beholder of this dream enquired: "What is your state?" He replied: "Allah جل جلاله has forgiven me, honoured me, adorned me with a crown and admitted me into paradise." The beholder once again inquired: "By what means?" He replied: "I used to recite the Durood Sharif excessively upon the Most Noble Prophet ﷺ. This is the only action which came to some use." This event has been recorded in Al-Qawlul Badi, page 117.

72 DUROOD-E NAQSHBANDIYAH 372

A number of great Masters of the exalted Naqshbandi Sufi Order recite this Durood Sharif because a number of the Grandmasters of this exalted Order have adopted this Durood Sharif in their daily practices. This Durood Sharif contains endless spiritual powers and effects.

This Durood Sharif is very tried and tested for the purification of the heart. By reciting this Durood Sharif, subduing the creation is achieved and the assembly of the faithful (believers) is very much improved. There are endless graces and blessings in it and it is recited by the disciples [Muridin]. To achieve purification of the soul, one must recite this Durood Sharif one thousand one hundred (1,100) times after the night ['Isha] prayer (continuously) for one hundred and twenty (120) days. If Allah جل جلاله wills, the reader will attain purification of his soul within this period.

Whosoever recites this Durood Sharif with the intention of subduing the creation, one hundred and eleven (111) times for one (1) whole year, then the world will become subjugated to him. Wherever he may go, he will be honoured. To recite this Durood Sharif eleven (11) times regularly after the dawn [Fajr] prayer, will serve to protect the reader from the mischief of his ego and from the accursed devils.

73 DUROOD-E SHAZLI 372
also known as Salawatul Shadhili

This Durood Sharif used to be recited by Hazrat Sayyid Abul Hasan Shadhili رضي الله عنه. His sayings regarding this Durood Sharif is that by the recitation of this Durood Sharif, one attains hidden lights. And if recited in excessiveness, one will be able to contemplate upon the world above the heaven. This is why in the sacred Shadhili Sufi Order; this Durood Sharif is recited abundantly. If one is faced with a need, then he should recite this Durood Sharif five hundred (500) times, Allah جل جلاله will satisfy his need. If one wishes to know the reality of the Light of Sayyiduna Muhammad ﷺ, then he should confine himself into seclusion for forty (40) days. Whilst in this state, he must observe fasts during the day and recite this Durood Sharif excessively throughout the days and nights. Staying awake during the whole night, then if Allah جل جلاله wills, the reality of the Light of Sayyiduna Muhammad ﷺ will become visible to him.

74 DUROOD-E AFZAL 371

Allamah Sakhawi رضي الله عنه stated in his book entitled 'Al-Qawlul Badi' that once one of the holy wives (the Mother of the Believers) of our Beloved Messenger ﷺ said to Hazrat Juwayriya, the daughter of Al-Haris رضي الله عنه that: "If anyone swear an oath that 'I will recite the best Durood Sharif

upon the Most Noble Messenger ﷺ, then he should recite this Durood Sharif because this Durood Sharif is the best one." Therefore, whosoever wishes that Divine mercy showers upon him always, he should recite this Durood Sharif everyday forty one (41) times. If one recites this Durood Sharif after the dawn [Fajr] prayer for one hundred and forty (140) days, his every predicament will be resolved.

75 DUROOD-E DAWAMI 371

The reader of this Durood Sharif will attain countless virtues. The one who recites this Durood Sharif excessively will become famous amongst his tribe, relatives and neighbours. If one recites this Durood Sharif and goes before a judge, the judge will be obliged to honour him. In other words, the entire creation will become subjugated to him. Whosoever recites this Durood Sharif twenty one (21) times daily, throughout his life will be absolved form all his sins and his virtues will begin to increase like drops of rain. His name will be remembered till the Day of Judgement. Up to the point when Allah جل جلاله will open so many doors of mercy for him that whatever he asks for will be granted.

76 DUROOD-E BATIN 371

The Most Noble Messenger ﷺ was an unlettered (not taught by any human beings) Prophet. Allah جل جلاله Himself taught Him ﷺ all kinds of knowledge. Therefore whosoever addresses the Most Noble Messenger of Allah ﷺ by his holy attributive Title of 'The Unlettered' [Ummiyy] then as a result of this, Allah جل جلاله will bless him with hidden knowledge (Divine secrets) which will be revealed to him. The most significant and excellent benefit of this Durood Sharif is that the reader of it will become a receiver of Divine inspiration [Ilham] with the permission of his Spiritual Guide [Murshid]. Both his inward and outward state will be purified.

A special benefit of this Durood Sharif is that the one who recites this Durood Sharif constantly (by day and night) will become sharp-tongue and every one of his supplications will be responded to. If one recites this Durood Sharif one hundred and eleven (111) times after completing the Friday Congregational [Jumma] prayer whilst facing towards the direction of the holy City of Madina, in a standing posture – then he will attain both worldly and religious success.

77 DUROOD-E MUJTABA 370

This Durood Sharif is also a favourite one to many honourable Shaykhs. Once a holy man related that: "If person offers Tahajjud prayer for eleven (11) days beginning on a Thursday and in it recites Sura Ikhlas in each unit [Raka'at] (of the Tahajjud prayer) and after completing the prayer recites this Durood Sharif one thousand (1,000) times then he will in effect fulfil the rights he owes the Beloved Messenger ﷺ and will be assured of the Intercession of the Most Noble Messenger ﷺ. This Durood Sharif is a bearer of many graces and blessings similar to other Durood Sharifs.

78 DUROOD-E TA'ALLUQ 370

The constant and excessive reader of this Durood Sharif attains a special relation and connection with the Most Noble Prophet ﷺ because the Most Majestic Messenger ﷺ has stated that: "The one who recites Durood Sharifs upon me excessively, is the most dearest to me." If one recites the Durood Sharifs with constancy will be blessed with a special connection from the Most Honoured Prophet ﷺ. This is because the Most Generous Prophet ﷺ himself is able to hear and see the reader and also cast a Vision of Grace towards him. Therefore, the one who

recites this Durood Sharif regularly will, by the virtue and sanctity of the most Illuminated Vision of Grace of the Holy Prophet ﷺ have his inward and outwards states purified. The greatest benefit is that the constant reader will be in the Holy Company of the Most Noble Prophet of Allah ﷺ on the Day of Judgement.

79 DUROOD-E KASHF 370
Unveiling of the Hidden

This Durood Sharif is the key to gain Divine inspirations [ilham]. Therefore, if anyone wishes to receive Divine inspirations, he should recite this Durood Sharif one thousand one hundred (1,100) times in the morning and before falling asleep for three (3) years. If Allah جل جلاله wills, he will receive Divine inspirations and both hidden and open mysteries will be unravelled to him. Whosoever makes it a habit to recite this Durood Sharif a few times daily, will be showered with Divine blessings. Furthermore, his sins will be forgiven, his sustenance, property and treasure will be enriched with blessings and goodness. He will die with faith [Iman] and on the Day of Judgement he will receive the Intercession of the Most Generous Prophet ﷺ. Upon the Weighing Scales his virtues will be heavy, he will be admitted into paradise and he will be honoured with a lofty station.

80 DUROOD HUSOOL E-RAHMAT 369

To please Allah جل جلاله, the recitation of this Durood Sharif is very effective. Therefore, the one who makes it a regular habit to recite this Durood Sharif, Allah جل جلاله will be pleased with him. He will be enriched with favours and mercies. Allah جل جلاله will enable him to accomplish such a glorious mission which will remain remembered till the Day of Judgement. The reader's name shall be remembered forever. I personally have found this Durood Sharif to be very effective and luxurious in respect of its graces and blessings.

Whosoever makes it a regular habit in reciting this Durood Sharif a few times daily, will develop a special relation and connection with the Most Honourable Messenger ﷺ and by virtue of this he will attain countless graces in religious matters. This Durood Sharif cleans the heart from the dirt (such as the blameworthy attributes which are: ignorance, irascibility, rancour, resentful envy, avarice, pride, arrogance, conceit, illusion, ostentation, the love of prestige and power, excessive volubility and jesting affectation, boastfulness, levity, disruption of social bonds, prying into the privacy of others, (long) hopes, greed, and bad character) just as soap cleans a cloth of its dirt.

81 DUROOD DHIDAR 369

This Durood Sharif is very effective for seeing the Most Noble Messenger ﷺ. It is stated in the book entitled 'Jizbul Quloob' that: "Whosoever recites this Durood Sharif three hundred and thirteen (313) times daily in a state of purity and cleanliness, then Allah جل جلاله will bless him to see the Most Honourable Prophet ﷺ in his dream. However, if one is not able to do this, then he should recite this Durood Sharif one thousand (1,000) times every Friday whilst facing the holy City of Madina, then he will be able to see the most Glorious Prophet ﷺ in his dream."

The most important speciality of this Durood Sharif is that the reader who recites it excessively will be able to attain the love for our Most Beloved Prophet ﷺ. And whosoever has love for the Most Noble Messenger ﷺ, He ﷺ will be merciful towards him. What could be greater than this? If one recites this Durood Sharif four thousand one hundred (4,100) times on a daily basis for three (3) years, he will attain the station of Honour. It is stated in the book entitled 'Mazra-ul Hasanath' that: "Whosoever recites this Durood Sharif, then seventy angels will record virtues in his account for one thousand days."

82 DUROOD HALLAL MUSHKILAT 369

This Durood Sharif is very effective for the removing difficulties. A majority of Saints have recited this Durood Sharif when they encountered difficulties. Hazrat ibn 'Abidin رضي الله عنه recorded in his book entitled 'Fatawa Shami' that once Mufti Hamid Effendi رضي الله عنه was embroiled in a secret predicament. The Ministers of the State had become his enemies and he was troubled ceaselessly. When he slept at night, he was blessed with a holy visit by the Most Noble Messenger ﷺ who consoled him and taught him this Durood Sharif. The Noble Messenger of Allah ﷺ then informed him that: "Whenever you recite this Durood Sharif, Allah جل جلاله will remove your difficulties." When he awoke, he read this Durood Sharif and his predicament was totally eliminated.

Hazrat ibn 'Abidin رضي الله عنه reports that once he was confronted with a great tribulation and: "I started to recite this Durood Sharif. I had only read up to two hundred (200) times when a person approached me and informed me that the tribulation exists no more." He also added that he found this Durood Sharif in the book authored by Shaykh 'Abd Al-Kareem رضي الله عنه. The prescribed method of reciting this Durood Sharif is to renew one's ablution [Wudhu] after completing the night ['Isha] prayer and offer two (2) units [Raka'at] of optional [Nafl] prayer. In the first unit after reciting Sura Al-Fatiha, recite Sura Al-Kafirun. Then,

in the second unit [Raka'at] after reciting Sura Al-Fatiha recite Sura Al-Ikhlas. Thereafter, upon completion of this optional ritual prayer, one should seat oneself upon such a place were one will later sleep. Facing towards the holy Ka'aba, one should seek repentance with true sincerity by reciting 'Astagfirullah Al-'Azim' one thousand (1,000) times. Thereafter, seat oneself in a cross-legged posture and meditate on 'I am in the holy Presence of our Most Beloved Messenger ﷺ and I submit my petitions one hundred (100), two hundred (200) or three hundred (300) times at your sacred service.' When one is eventually overpowered by sleep, he should sleep facing towards the holy Ka'aba. And when one awakes, he should remember his need. If Allah ﷻ wills, by one (1) night or within three (3) nights one's need should be satisfied. If the third night happens to be a Friday, it is better. Also, it is very beneficial to recite this Durood Sharif one thousand (1,000) times at any time.

Shaykh Ahmad Halbi رضي الله عنه reports on the authority of the Mufti of Damascus, Hazrat Allamah Hamid Effendi Amadi رضي الله عنه that: "A number of State Ministers of Damascus were determined to arrest me and for this reason I spent the whole night in distress and annoyance." When I eventually fell asleep, I experienced a most blessed dream wherein I beheld our Most Magnificent Master Muhammad ﷺ and he taught me this Durood Sharif. He ﷺ informed me that: "By reciting this Durood Sharif difficulties and predicaments will be removed." When I awoke, I immediately began reciting this Durood Sharif and by its blessings,

Allah ﷻ removed my troubles and problems."

Ibn 'Abidin رضي الله عنه states: "My Spiritual Guide [Murshid], Shaykh Sayyid Muhammad Shakir Aqad رضي الله عنه informed me that once he was walking along a pathway and he was confronted by an alarming danger, he began reciting this Durood Sharif again and again. He had not even treaded a hundred steps, when he noticed the threatening danger no longer existed. Ibn 'Abidin رضي الله عنه himself narrates: "Once a tremendous tribulation befell the City of Damascus and I started reciting this Durood Sharif. I did not even recite it one hundred (100) times except a person approached me and informed me that the tribulation had ended." This Durood Sharif was recorded in Fadlus Salawat, page 154.

83 DUROOD-E KAMALIYYA 368

By the recitation of this holy Durood-e Kamaliyya, the traveller on the Spiritual Path [Tariqa] will attain spiritual perfection. This is exactly the true reason for this Durood Sharif to be called Durood-e Kamaliyya. This Durood Sharif is very dear to me and this is why I have regularly recited it. If one wishes to become beloved to Allah ﷻ he should recite this Durood Sharif ten (10) times after every obligatory [Fardh] ritual prayers. If one recites this Durood Sharif one hundred (100) times after the dawn [Fajr] ritual prayers and one hundred (100) times after the night ['Isha] ritual prayers, will induce the opening of hidden secrets.

Also, he will attain countless virtues and will easily gain recovery from any illnesses, should he recite this Durood Sharif.

If one is suffering from forgetfulness, then he should recite this Durood Sharif because by its virtue he will gain recovery from illness and his memory power will be restored. Imam Ghazzali رضي الله عنه relates in 'The Revival of the Religious Sciences' [Ihya Al-Uloom Ad-Din] that the Most Sacred Messenger ﷺ stated: "Whosoever recites Durood Sharif upon me eighty (80) times on a Friday will have eighty years of his sins absolved." It was submitted: "O Messenger of Allah! Which Durood Sharif should we read?" So He ﷺ mentioned this Durood Sharif. Hazrat 'Arif Billah رضي الله عنه reported that: "Whosoever recites this particular Durood Sharif regularly during the course of the day and night five hundred (500) times, will be blessed to witness the Mercy of the Worlds ﷺ in a state of wakefulness before his death, with his material eyes.

84 DUROOD SHARIF 368

Imam Shafi'i رضي الله عنه reported that the Most Noble Messenger of Allah ﷺ said that: "Whosoever recites this Durood Sharif upon me on a Friday one thousand (1,000) times, then on the same night of Friday he will either see his Lord جل جلاله, his Prophet ﷺ or see his abode in paradise. If one cannot see anything, then he should try the same for two (2) or three (3) Fridays. Recorded in Afdalus-Salawat on page 66.

85 DUROOD SHARIF 368

This blessed Durood Sharif was recorded in Afdalus-Salawat on page 67 and it is stated that whosoever recites this blessed Durood Sharif one hundred (100) times daily, Allah جل جلاله will fulfil one hundred (100) of his needs and amongst them thirty (30) will be fulfilled in this world.

86 DUROOD SHARIF 367

This Durood Sharif has been mentioned in 'Khazeenat-ul Asrar' by Shaykh 'Arif Muhammad Haqqi Effendi Nazli'i رضي الله عنه. He furthermore states that: "My Shaykh, Shaykh Mustafa Hindi رضي الله عنه granted me permission to recite it. When he was appointed at Madrasa Mahmudiyya in the holy City of Madina, I requested him to impart one such advice to me which would enable me to attain knowledge and nearness to Allah جل جلاله and a spiritual connection with the Noble Messenger of Allah ﷺ. My eminent Shaykh instructed me to recite 'The Verse of the Throne' ['Ayat Al-Kursi] and this Durood Sharif. He also said that: "If you continue with this practice then you will receive Prophetic knowledge, secrets and tuition." He affirmed that this Durood Sharif is very beneficial.

Many holy Saints have experienced great benefits from reciting this Durood Sharif and he also named many of them. "Upon the first night

when I read it one hundred (100) times and fell asleep, I was blessed with the visit from the Most Noble Messenger ﷺ. He ﷺ said: 'My Intercession for you, your parents and your brothers has been accepted.' I received from the Divine Presence all that my eminent Shaykh had foretold. I had informed many of my brothers regarding this Durood Sharif. Thereafter, I noticed that they also received benefits which I had received by regular recitation of this Durood Sharif.

87 DUROOD SHARIF 367

This Durood Sharif was composed by Sayyidi Ibrahim Bathuli رضي الله عنه who was a great Saint amongst other honourable Saints. He used to frequently see the Most Noble Messenger of Allah ﷺ in his dreams and then inform his respected parents regarding his blessed visions and they used to say: "O our son! The perfect man is he who beholds the Most Noble Messenger in a state of wakefulness." When he attained the exalted station of being able to see our Most Beloved Messenger of Allah ﷺ in the state of wakefulness, he received advice and consultation from the Most Majestic Messenger of Allah ﷺ concerning his affairs. Thereupon, his parents used to say: "Now you have become a man of perfection." He performed numerous miracles amongst them one is that he used to enquire about the conditions of the indigent and suffering people and he used to console them. On one occasion he saw a man who was

a worshipper ['Aabid] and proclaimed: "O son! What is the reason for your low station despite the fact that you worship excessively? Is your mother unhappy with you?" The worshipper replied: "You are right." He asked the worshipper where his mother's grave was situated and after providing this information he requested to be accompanied by the Shaykh perchance she becomes happy. Shaykh Yusuf Kurdi رضي الله عنه swears by Allah جل جلاله that he witnessed her emerging out of her grave while removing dust from her head when the eminent Shaykh summoned her. When she stood uprights, the majestic Shaykh said: "I have come to intercede, will you become happy with your son?" She replied: "I hold you as a witness that I am happy with my son." The great Shaykh said: "Return to your grave." (Afdalus Salawat, page 102-103)

88 DUROOD SHARIF 367

This Durood Sharif has been commented upon by Hazrat Ustad Allamah 'Arif Billah Shaykh Muhammad Badiri رضي الله عنه who states that: "I have hope from Allah جل جلاله that whosoever recites this Durood Sharif, even if it be only seven (7) times a day, will attain prosperity of this life and the next and his needs will be fulfilled." (Afdalus-Salawat, page 161)

89 DUROOD-E ITHSAM 366

Recite this Durood Sharif prior to entering the holy City of Madina the Illuminated [Al-Munawwara]. Thereafter, enter the sacred Masjid e-Nabawi Sharif. Again, recite this Durood Sharif once when paying respect at the sacred Tomb of our Beloved Master Muhammad ﷺ. And after seating oneself in the glorious garden of paradise [Riyadh-ul Jannah], recite this Durood Sharif once more. Thereafter, recite this Durood Sharif regularly one thousand one hundred (1,100) times. If Allah جل جلاله wills, the reader will be blessed by a holy visit from the most majestic of all men, the Most Noble Messenger ﷺ.

Apart from this, to recite this Durood Sharif once (1) before falling asleep is a means of attaining goodness and blessings. If one has been unlawfully accused, then he should recite this Durood Sharif one thousand one hundred (1,100) times for eleven (11) days. If Allah جل جلاله wills, he will be exonerated from the unlawful accusation attributed to him and the accuser will suffer losses. Whosoever recites this Durood Sharif preceding every obligatory [Fardh] ritual prayer only once (1), will attain steadfastness of faith [Iman] of the highest degree.

90 DUROOD SHARIF 365

Imam Sajja'i رضي الله عنه relates that his teacher, Shaykh Malawi رضي الله عنه reported that the Most Noble Messenger ﷺ stated that: "Whosoever recites this Durood Sharif constantly by day and night, then seventy (70) angels will be occupied for one thousand (1,000) days in recording virtues into his register of good deeds. The angels will be exhausted by persistently recording virtues and the reader and his parents will be forgiven.

Hafiz Sakhawi رضي الله عنه reports on the authority of Majd-uddin Firoz Abadi رضي الله عنه that: "If one swears an oath that he will recite the best Durood Sharif, then he should recite this Durood Sharif."

91 DUROOD SHARIF 365

Hazrat Abu Huraira رضي الله عنه reports on the authority of our Most Beloved and Most Honoured Messenger, Sayyiduna Muhammad ﷺ that he stated: "Whosoever would like the virtues of his recited Durood Sharifs to be measured upon large weighing scales, should recite Durood Sharif in the following words."

92 DUROOD-E GHAWTHIYYA 365

The recitation of this Durood Sharif is from the daily spiritual practices [Wazaif] of the Masters and disciples of the exalted Qadri Sufi Order. A great many number of Qadri Shaykhs have instructed their disciples to regularly recite this Durood Sharif either five hundred and eleven (511) times or one hundred and eleven (111) times.

This Durood Sharif is the treasury of Divine mercy. Therefore, whosoever recites this Durood Sharif regularly one hundred and eleven (111) times, will be enriched with Divine mercy. A slave of Allah جل جلاله said that: "If one recites this Durood Sharif, essentially one (1) time at least but regularly, will attain seven Divine favours; in the first instance, his sustenance will be blessed with abundance, all his affairs will be easily accomplished, it will be facilitated for him to utter the testification of faith [Kalima Tayyiba] at the time of his death, he will be protected from the pangs of death, his grave will be expanded, he will become independent and the seventh Divine favour will be that he will be loved by the entire creation. It is known from this that to attain the blessings of this Durood Sharif, one must recite it regularly. Apart from this, the recitation of this Durood Sharif is very effective for the attainment of the nearness [Qurb] to the Most Noble Messenger ﷺ and also to being blessed by His Holy visit.

93 DUROOD-E SHIFA-E QULUB 364

By the recitation of this Durood Sharif, one will attain recovery from spiritual and physical illnesses. Especially if one is being troubled, terrorised and oppressed by satanic evil influences which are effectively hampering one's progression. If one is also being obstructed by his ego from doing good deeds, he should recite this Durood Sharif excessively; all the prevailing evil influences will be eliminated. If one is suffering from such physical illnesses which even the doctors cannot treat, then he or she should recite this Durood Sharif one hundred (100) times daily for forty (40) days. If Allah جل جلاله wills, the reader's ailment will be decreased and one will improve.

Apart from this, this Durood Sharif is very effective for the treatment of cardiac diseases. Therefore, whosoever is suffering from heart problems should continue to recite this Durood Sharif three hundred and fifteen (315) times after the dawn [Fajr] ritual prayer for eleven (11) consecutive (uninterrupted) days. If Allah جل جلاله wills, he will be relieved from all forms of heart trouble. This is the reason for this Durood Sharif to be entitled 'Durood-e Shifa Al-Quloob' (Recovery of the Heart). Hazrat Shaykh Ziya Uddin Ahmad Madani رضي الله عنه used to recite this Durood Sharif excessively.

94 DUROOD-E NAJAT 364

By reciting this Durood Sharif one attains deliverance from epidemics. If a certain area is affected and is spreading through with an epidemic, and there appears to be no effective remedy or solution, in this grave danger one should recite this Durood Sharif two hundred and fifty thousand (250,000) times. He will soon be delivered from the epidemic.

Regarding this Durood Sharif, upon one occasion Mawlana Shams-uddin رضي الله عنه witnessed the befalling of an ever-pervading epidemic. There were many deaths. On one night when he was asleep, he was blessed by the Holy visit from the Most Generous Messenger of Allah ﷺ. Mawlana Shams-uddin رضي الله عنه humbly submitted at the sacred service of the Most Glorious Messenger ﷺ his unease of the epidemic. Thereupon, he was informed about this Durood Sharif and also was also advised that if an epidemic begins to spread and one recites this Durood Sharif, Allah جل جلاله will protect the territory from the epidemic. That is why this Durood Sharif is called 'Durood-e Najat Al-Waba.'

95 DUROOD-E NUSRAT 364

This Durood Sharif is a source of hidden assistance. Therefore, whosoever recites this Durood Sharif abundantly and also makes its recital a regular habit, will be enabled to accomplish his affairs easily. Whosoever owns and conducts a business should recite this Durood Sharif daily at his business venue. He will begin to gain benefits in every respect, his goodness and blessings will be greater than before (for him). By virtue of the recitation of this Durood Sharif one will became worthy of receiving the gracious Intercession of the Most Noble Messenger of Allah ﷺ and by inviolability of His ﷺ Intercession he will enter paradise. In paradise, the Most Magnificent Messenger of Allah ﷺ will be gracing the Loftiest Praiseworthy Station [Maqam Al-Mahmud] and there will be situated the great Fountain of Abundance [Al-Kawsar]. The reader of this Durood Sharif will go to the Holy Prophet ﷺ and drink from his hand the blessed water of the great Fountain of Abundance. And this will be a splendid honour (for the reader).

96

DUROOD-E 'ARIFEEN

The Gnostic

363

The word 'Arifeen (knower of Allah) originates from the word [Ma'arifa] (which means knowing Allah). The word ['Arif] means the one who recognises or identifies the reality of Allah جل جلاله, the reality of His Oneness and the reality of oneself.

The station [Maqam] and state [Hal] of a Gnostic ['Arif] is much higher and greater than that of a Saint. He who has identified Allah جل جلاله has in effect actually gained everything in this world and the next. Such things has he attained that not even the Saints and mystics think about. A Saint shows his disciples the way to paradise, but the Gnostic takes his disciples to paradise. All pathways are clear and unobstructed to the 'Arif and he is able to travel through any station to reach his desired destination. He is the most honoured guest of any assembly.

Allah جل جلاله has adorned the 'Arif with the ornament of love. The distinguished and special love is reserved for the 'Arif. By the recitation of this holy Durood-e 'Arifeen, one will attain the station of a Gnostic ['Arif]. Only an 'Arif will be able to detect the mysteries and secrets concealed in this Durood Sharif, no one may know except him (who is in this station). Allah جل جلاله and His Gnostics know the significant meaning of this Durood Sharif and the magnificent Treasure contained therein. By the recitation of this Durood Sharif, one attains stations after station,

stage by stage until he becomes a Friend of Allah ﷻ. The Most Glorious Messenger ﷺ stated that: "Whosoever has this Durood Sharif in his possession and does not teach it to his fellow Muslim brothers (and sisters) then he is far from me and I am far from him." Sayyiduna Hazrat 'Umar ibn Al-Khattab رضي الله عنه said: "I never ever saw the most Noble Messenger of Allah ﷺ abandon the recitation of this Durood Sharif." Sayyiduna Hazrat 'Uthman bin 'Affan رضي الله عنه said: "I experienced difficulty in memorising the glorious Holy Qur'an. Therefore, the Glorious Messenger of Allah ﷺ personally taught me this Holy Durood-e 'Arifeen. By the blessedness of this sacred Durood Sharif, Allah ﷻ blessed me with the memorisation of the entire Holy Qur'an."

Hazrat Hasan Basri رضي الله عنه said: "The Most Noble Messenger of Allah ﷺ informed me that there is nothing better than Durood-e 'Arifeen." In addition, the Holy Prophet ﷺ has stated that: "Whosoever recites this Durood Sharif along with his supplication, Allah ﷻ will close seventy (70) doors of predicament (dilemma), vengeance, misfortune and disaster for him. Hazrat Sufyan At-Thawri رضي الله عنه said: "Danger is for the person who memorises this Durood Sharif and then forgot it. And he who has failed to remember this Durood Sharif has suffered the loss of a lifetime, meaning that he has ruined his whole life." None except Allah ﷻ knows the intrinsic worth of this Durood Sharif and none except Him ﷻ knows how vast they are.

97 DUROOD-E RUHI 361
The Spirit

This Durood Sharif is commonly and frequently recited at the graveyard. By the virtue of this Durood Sharif the spirits are released from punishment, the more you recite, the more you benefit. This Durood Sharif is the best means of presenting virtues to one's parents and fulfilling their rights which are upon you (for the duration of your life). The companions of the graveyard are honoured in such a manner by receiving these virtues that even the angels are obliged to visit them.

98 DUROOD-E TAJ 360
The Crown

This Durood Sharif is a great source of everlasting grace and blessings. This Durood Sharif is also the blessed daily practice (litany) of the many true lovers of the Most Glorious Messenger ﷺ. The great and prominent Saints and Gnostics themselves recited this Durood Sharif regularly and also taught their disciples who adhere to their exalted Spiritual Sufi Order, and instructed them to recite it. This Durood Sharif is very popular for its speciality in certifying the reader to become a recipient of Divine inspiration [ilham]. Therefore, if one wishes to become a possessor of Divine inspiration, one should recite this Durood Sharif one hundred (100) times on a daily basis for three (3) whole years in

sequence. If Allah ﷻ so wills, within this period of time one will become a possessor of Divine inspiration. Nevertheless, if he continues to recite this Durood Sharif without letting up, he will become a great Man of Spirituality [Sahib e-Ruhaniyyat].

Durood Sharifs are a sovereign (supreme) remedy for cleansing the heart (of the rusts of neglect and sins). Therefore, whosoever recites this Durood Sharif a few times daily, will have his heart purified from all forms of dark sin and will become inclined towards the path of virtues. Whosoever desires to see the Glorious Messenger of Allah ﷺ should recite this Durood Sharif one hundred and seventy (170) times every Friday night (known as Thursday night in the West) for forty (40) consecutive (uninterrupted) Friday nights, the night before the Friday Congregational [Jumma] prayers. Upon completion, if Allah ﷻ wills, the reader shall be blessed to see the Most Excellent Messenger ﷺ.

To repel (deter) demons, witchcraft [Sihr], jinns, devils and their oppression (repression), one should recite this Durood Sharif eleven (11) times daily. To enhance one's sustenance with abundance, one should recite this Durood Sharif seven (7) times regularly after the obligatory dawn [Fajr] ritual prayer. To ensure protection from enemies, oppressors, jealous ones, the judges and their oppression, cruelty and violence, the recitation of this Durood Sharif only once (1) on a daily basis is sufficient. To achieve one's noble purpose or fulfil one's rightful needs, one should recite this Durood Sharif forty (40) times in the

middle of the night (between the obligatory night ['Isha] ritual prayer and the obligatory dawn [Fajr] ritual prayer), as it is most effective at that time. For recovery from illnesses, this Durood Sharif should be recited eleven (11) times and then blown upon water. Thereafter one should drink this as it would be very effective.

If one wishes to attract love of a creation, he should confine himself in seclusion for forty (40) nights and recite this Durood Sharif one hundred and eleven (111) times. When this course is complete and Allah جل جلاله wills, whomsoever he directs his attention towards will become overwhelmed and subdued. For a barren woman (wife) obtain twenty one (21) dates and upon each one, recite this Durood Sharif seven (7) times and blow upon them. (total Durood Sharif to be recited for 21 dates is 147 times). Feed one date to her daily and after she performs her obligatory bath (following menstruation) to attain purification, engage with her in copulation. By the Grace of Allah جل جلاله, she will conceive a pious child. If a woman (wife) is pregnant and there appears to be some disturbance, then one should recite this Durood Sharif seven (7) times daily and blow upon the water and continue this for seven (7) days (without interruption). On the last day of this procedure, after reciting this Durood Sharif seven (7) times and blowing upon the water, let her drink it. If Allah جل جلاله wills, the problem will be resolved, by His Grace.

99 DUROOD-E LAKH-KHI 359

This Durood Sharif is attributed to the famous Muslim King, Sultan Mahmud Ghaznawi. It is related about Sultan Mahmud Ghaznawi that he used to recite Durood Sharifs one hundred thousand (100,000) times with the trueness of the heart as a form of his regular daily practice [Wazaif]. When he used to recite the Durood Sharif incessantly, the greater part of the night and day used to pass by. As a result, there was only a little time for him to carry out his obligations on the Muslims. Likewise, at times there used to be disorder in his spacious and impressive Kingdom. One night when Sultan Mahmud Ghaznawi was asleep he fortunately beheld the Most Splendid Messenger ﷺ, He ﷺ personally taught him this Durood Sharif and also advised him to: "Recite this lovely Durood Sharif once after performing the obligatory dawn [Fajr] ritual prayer and you will attain virtues equal to reciting Durood Sharifs one hundred thousand (100,000) times." Meaning, the reader of this Durood Sharif will attain the equivalent of Durood Sharifs being recited one hundred thousand (100,000) times for each time it is recited. Sultan Mahmud Ghaznawi made this great favour known to the general public and also instructed many Muslims to recite this Durood Sharif. This Durood Sharif is very effective for the attainment of forgiveness and pardon of sins.

If one wishes to have his deceased parents forgiven and that they be blessed with peace and tranquillity, he should recite this Durood Sharif eleven (11) times daily for forty (40) days. Thereafter, one should supplicate [Du'a] to Allah جل جلاله by virtue of this sacred Durood Sharif, the All-Beneficent Lord جل جلاله will forgive them and transform their graves into gardens of paradise.

This Durood Sharif is also an excellent means to ensure the fulfilment of one's needs both religious and worldly. By reciting this Durood Sharif once (1) daily, one will attain prosperity in this life and the Next. If one recites this Durood Sharif eleven (11) times after the optional late night [Tahajjud] ritual prayer, then it will serve as a means for his upgrading (to a higher level). Another benefit attainable by the recitation of this Durood Sharif is that whichever house this Durood Sharif is recited in, therein harmony and blessings will be produced. Therefore, whosoever is suffering from domestic discomfort and dispute (quarrel), should recite this Durood Sharif and this will induce (bring about) concordance harmony and sympathy between each other.

100 Attaining Virtues throughout the Day for Reciting Durood Sharif 356

Prominent Saints have stated that: "Whosoever recites this Durood Sharif three (3) times during the day and three (3) times during the night, it is like he has read Durood Sharifs throughout the entire day.

Hazrat Sayyid 'Abd al-'Aziz Dabbagh Faasi رضي الله عنه states that: "On one occasion I heard Hazrat Sayyida Fatima az-Zahra رضي الله عنها recite Durood Sharifs upon her most Beloved Father ﷺ in the Court of the Pious. The words are not the mentioned Durood Sharif, but I have obtained the following meaning from its texts:

O ALLAH! BLESS THE ONE WHOSE SPIRIT IS THE PRINCIPAL PLACE [MIHRAB] OF ALL THE SPIRITS AND ALL THE ANGELS AND ALL THE WORLDS.
O ALLAH! BLESS THE LEADER OF ALL THE PROPHETS عليهم السلام AND ALL THE MESSENGERS عليهم السلام AND BLESS THE ONE WHO IS THE LEADER OF THE COMPANIONS OF PARADISE AND THE FAITHFUL SLAVES OF ALLAH جل جلاله

It is reported that when Hazrat Qudrat-Allah Shihab Sahib رضي الله عنه used to seat himself inside the sacred Masjid an-Nabawi, he used to experience a startling Vision that angels constantly and successively visit the sacred Tomb of Hazrat Sayyiduna Muhammad ﷺ and invoke blessings and benedictions upon him ﷺ and he hears them.

102 DUROOD-E KHIZRI 355

Hazrat 'Abd al-'Aziz Dabbagh رضي الله عنه states that: "I used to visit the sacred Tomb of Hazrat 'Ali bin Harzahm رضي الله عنه accompanied by many people, every Friday night (known as Thursday night in the West). There, we used to recite the Poem of the Cloak [Qasidah Burdhah] until it used to be totally completed within the same night. One night, after we had completed the recitation of the Qasidah Burdhah and were leaving the sacred tomb, we saw that a man was sitting under a jujube tree which was situated besides this sacred tomb. This man began to tell me the hidden secrets of my heart. By this I recognised him to be from amongst the Saints and Gnostics. I humbly submitted: "Assign to me tasks of spiritual daily practices and instruct me to recite words of Divine remembrance." However, he tried to evade responding by speaking of digressive subject matters. I continued with my persistence whereas he maintained his attempts of evasion. I needed to determine his purpose and real aim behind his attempts of evasion that I do not disregard something important which he may say and something which I need to know. I remained determined until day break; he looked at me and said: "Until you swear a solemn vow never to omit or abandon what I assign to you, I will not say a thing." I thought that he might, like other Spiritual Masters simply advise me. But instead he said: "Recite this Durood Sharif seven

thousand (7,000) times daily." So, when I stood upon my feet the trustee of this sacred tomb approached me and then the Holy Saint who was sat under the jujube tree advised this trustee to behave with me virtuously. Thereupon, Hazrat 'Umar bin Muhammad رضي الله عنه (the trustee) remarked: "This is our Master" When Hazrat 'Umar bin Muhammad رضي الله عنه was about to die, he asked me: "Do you know who the man who sits under that jujube tree is?" I replied: "No!" He replied: "This is Hazrat Khizr عليه السلام."

103 Means to Increase Provision by Reciting Durood Sharif 355

Hazrat Abu 'Abd Allah Qustalani رضي الله عنه states that: "Once he beheld the Most Noble Messenger ﷺ in a blessed dream. I lodged a complaint to Him ﷺ regarding my hunger and poverty. The Most Generous Messenger ﷺ advised me to recite this Durood Sharif.

104 The means to effect forgiveness from Allah for those deceased in the graveyard 354

Once a woman came to the holy court of Hazrat Hasan al-Basri رضي الله عنه and submitted: "O Shaykh! My daughter has died and I wish to see her in my dream." Hazrat Hasan al-Basri رضي الله عنه said: "After completing the obligatory night ['Isha] ritual prayer, offer another four (4) units [Raka'at] of optional [Nafl] ritual prayers and in every unit recite Sura al-Fatiha and Sura at-Takasur once (1), then lie down, and until falling

asleep continue to read Durood Sharifs. She did exactly as he had said, so she was able to see her daughter. Her daughter was detained in torment and punishment. She was attired in a copper garb and both her hands were chained. Also, both her feet were fettered with fiery chains. When the mother awoke, she went to the holy court of Hazrat Hasan Basri رضي الله عنه and narrated the entire incident. He رضي الله عنه remarked: "Give charity, maybe Allah جل جلاله will forgive her." At night, when Hazrat Hasan Basri رضي الله عنه fell asleep, he beheld a garden like that from the gardens of paradise. Therein was a throne and sat upon it was a beautiful and lovely girl, whose head was adorned with a crown of light. This girl asked: "Do you recognise me?" Hazrat Hasan Basri رضي الله عنه replied: "No!" This girl said: "I am that woman's daughter who you had instructed to recite Durood Sharifs upon Sayyiduna Muhammad ﷺ. Hazrat Hasan Basri رضي الله عنه said: "Your mother told me something completely contrary to your actual condition." This girl said: "My condition was exactly as she had described." Hazrat Hasan Basri رضي الله عنه then enquired: "How did you attain such a position?" This girl said: "Confined in this graveyard are so many people and amongst them are sixty thousand people including me, who were being subject to punishment until now. Then, one day a pious man walking by stopped and recited a Durood Sharif and conveyed the blessings and virtues of its recitation to us. Allah جل جلاله had accepted his supplication and emancipated us from the punishment of the grave and I have been graced with this lofty station [Maqam] as you can see."

Hazrat Qurtubi ﷺ narrated this about the Durood Sharif in his book. We had accompanied the Most Noble Messenger ﷺ outside and upon a crossroad, we met a Bedouin who was bound in chains. He addressed the Most Noble Messenger ﷺ and greeted him, saying "Peace be upon you, O Messenger of Allah! ﷺ." The most Wise Messenger ﷺ replied: "And, peace be upon you. Before you met me what did you say?" The Arab replied: "I recited this Durood Sharif." The Most Honoured Messenger ﷺ stated: "Verily, I beheld so many angels who had filled this entire horizon." Hazrat Zayd bin Sabit ﷺ account is in 'Al-Qawlul-ul Badhi.'

105 DUROOD SHARIF 354

Allamah Qastalani ﷺ narrates an incident regarding Hazrat Imam Tabarani ﷺ that he beheld the blessed and illuminated countenance of the Blessed Prophet ﷺ (as mentioned in the authentic books of traditions [Hadith]). He addressed Him ﷺ and said: "Peace be upon you O Prophet and the Mercy of Allah and His blessings! O Messenger of Allah! ﷺ Allah has gifted me with several perfections. Can I present them to you?" It was asked: "What are those perfections?" I humbly submitted this Durood Sharif. Upon hearing this, the Most Glorious Messenger ﷺ smiled up to the extent that the upper row of his blessed teeth became exposed and bright light could be seen from the narrow gaps between His ﷺ two front teeth of the upper row.

106 The Durood Sharif Recited by HAZRAT SAYYIDUNA MUSA 353

Hazrat Shaykh 'Abd-Allah al-Hardashi رضي الله عنه stated in his book entitled 'Kanurul Asrar' regarding this benefit of the above mentioned Durood Sharif. He stated that, when Hazrat Sayyiduna Musa عليه السلام beheld the favours and bounties that Allah جل جلاله had bestowed upon the followers of Hazrat Sayyiduna Muhammad ﷺ, he made a supplication to Allah جل جلاله and begged that Allah جل جلاله include him with those so favoured. Thereupon, Allah جل جلاله Commanded Hazrat Musa عليه السلام to recite Durood Sharifs upon Hazrat Sayyiduna Muhammad ﷺ. So, Hazrat Sayyiduna Musa عليه السلام recited the above mentioned Durood Sharif. Verily, this Durood Sharif is amongst the perfect Durood Sharifs.

107 The Durood Sharif Recited by HAZRAT SAYYIDAH FATIMA 353

Hazrat Sahib Ibriz رضي الله عنه has recorded this incident in his book. He states that my Noble Master Shaykh Sayyidi 'Abd al-'Aziz ad-Dabbagh رضي الله عنه said that: "When Hazrat Sayyiduna Muhammad ﷺ honoured the Court of the Saints of Allah رضي الله عنه He ﷺ was accompanied by Sayyiduna Abu Bakr as-Siddiq رضي الله عنه, Sayyiduna 'Umar Faruq رضي الله عنه, Sayyiduna 'Usman رضي الله عنه, Sayyiduna 'Ali رضي الله عنه, Sayyiduna Hasan رضي الله عنه, Sayyiduna Husayn رضي الله عنه and their beloved mother Sayyida Fatima az-Zahra رضي الله عنها. She رضي الله عنها was with many

of the deceased women, in the sacred Court. She was seated somewhere in the left hand side. Hazrat Sayyida Fatima az-Zahra رضي الله عنها was the leader of all these women." Hazrat Sayyidi 'Abd al-'Aziz رضي الله عنه states that: "Upon one night, I heard Hazrat Sayyida Fatima az-Zahra رضي الله عنها recite the above mentioned Durood Sharif upon her Most Beloved Father ﷺ." Hazrat Shaykh ad-Dabbagh رضي الله عنه admits that the holy words which consists of this Durood Sharif are not the exact words. "I composed it by simply knowing its meanings."

108 An Effective Prescription to Destroy One's bad Breath 353

Whosoever is effected with foul breath, it is compulsory upon him to recite the following Durood Sharif eleven (11) times every morning at a fixed time. It should be read in a single breath, then the foul odour will vanish forever.

109 A Sufficiency to Achieve Every Objective 352

If one wishes to achieve his objective then he should firstly, complete his obligatory night ['Isha] ritual prayer and then offer two (2) units [Raka'at] of optional [Nafl] ritual prayers. In both units [Raka'at] after reciting Sura al-Fatiha, recite Sura al-Ikhlas three (3) times. Once this optional ritual prayer is completed, recite the following Durood

Sharif one thousand (1,000) times with humbleness and submission. Thereafter, make a supplication to Allah جل جلاله with the sincerity of the heart. Allah جل جلاله will enable him to achieve his objectives from the treasury of the unseen.

110 The Support of the Helpless One's Durood Sharif 352

Those who have none other except Allah جل جلاله and who have no worldly sources of reliance, should practice reciting Durood Sharifs abundantly and regularly. Then, if Allah جل جلاله wills, he (the reader) will not find himself helpless.

111 The Remedy for All Forms of Heart Diseases 352

This act is indeed very effective for the remedy of all the diseases of the heart. Therefore, after every prescribed ritual prayer, one should recite this Durood Sharif. Note before starting to recite this mentioned Durood Sharif, one should recite the Durood Sharif as-Shifa eleven (11) times both before and after. Thereafter, one should blow upon himself and also blow upon some water and drink it morning and evening. If Allah جل جلاله wills, then after twenty one (21) days of performing this holy ritual, all his heart related diseases will be cured.

112 DUROOD-E KASHF 351

Whosoever desires to receive Divine inspiration [ilham] regarding any matter, then he should recite this Durood Sharif once (1) for forty one (41) consecutive (uninterrupted) nights in a state of purity and cleanliness. This Durood Sharif should be started after performing the obligatory night ['Isha] ritual prayers. If the reader should continue reading this Durood Sharif for forty one (41) days and complete it without missing any days in between, then the reader will have become ennoble by this Durood Sharif.

Thereafter, if this reader desires to learn something about some matter, he should take a bath [Ghusl] at night and then in a state of ablution [Wudhu] recite this holy Durood-e Kashf eleven times and make supplication to Allah جل جلاله. Thereafter, one should face the direction of the Qibla and go to sleep. If Allah جل جلاله wills, during the reader's state of sleepiness he will receive Divine inspiration [ilham] about the matter at hand.

113 The Great Manifestation of the Heart 350

Hazrat Sayyiduna Junayd al-Baghdadi رضي الله عنه wrote the following deed for the opening of the heart which is indeed very effective. To do this one should firstly, offer 2 units [Raka'at] of optional ritual prayers with the intention of the opening of the heart. Thereafter, convey the virtues of this to all the believing [Mu'min] men and women, then

•Recite the first Durood Sharif 21 times:

•Recite the second part 256 times.

To complete this practice, make supplication in the following words:

"O Lord! When Hazrat Sayyiduna Yunus عليه السلام made a supplication to You to deliver him from the darkness, You accepted his supplication. O Lord! Accept my supplication also and deliver me from the darkness of sins. And, when Hazrat Ibrahim عليه السلام made a supplication to You saying: 'My Lord! Show me how you give life to the dead.' So his supplication was accepted. O My Lord! Accept my supplication also, and revive my heart by the sanctity of the Master of all Messengers [Sayyidil Mursalin], Amin. O Most Merciful of the merciful!"

•Finally, read the last Durood Sharif 9 times and blow upon your heart. This Durood Sharif is known as 'Salathur-Ra'ufur-Rahim.' Hazrat Sayyidi As-Sawi رضي الله عنه advises us to read this Durood Sharif excessively.

114 DUROOD-E SALATUL 'AZAM 350

Whosoever recites the above mentioned Durood Sharif three (3) times, then it is as if he has recited the entire holy book of 'Proofs of Goodness' [Dalail-ul Khayrath] and this was transmitted by the author of Dalail-ul Khayrath, Sayyidi Abi 'Abd-Allah Muhammad bin Sulayman al-Jazuli ash-Sharif al-Husayn رضي الله عنه.

115 The Attainment of Knowledge from the Recitation of Durood Sharif 349

Shaykh Ahmad bin Al-Mubarak رضي الله عنه recorded in his book entitled 'Al-Ibreez' regarding the praises of his Spiritual Master, Shaykh 'Abd al-'Aziz ad-Dabbagh رضي الله عنه, that Hazrat Sayyiduna Muhammad ﷺ assigned to him a daily spiritual practice and commanded him to recite the first Durood Sharif seven thousand (7,000) times daily. He constantly recited this Durood Sharif and also mentioned it in several of his books always. He also confirms that The Prophet ﷺ used to favour him with his Holy presence, whilst he was in a state of wakefulness. He used to enquire about Islamic issues to our Most Knowledgeable Messenger ﷺ and the answers which he received corresponded to the statements of the noble Muslim Scholars. It is a fact that Hazrat Sayyiduna 'Abd al-'Aziz رضي الله عنه was unlettered, yet despite this he proved his claim to be true and real.

116 The Durood Sharifs of Hazrat Sayyidi Abu as-Saud al-Jarihi 349

The Durood Sharifs of Hazrat Sayyidi Abu as-Saud al-Jarihi رضي الله عنه. These two blessed Durood Sharifs have been narrated from Hazrat Abdullah bin Asadul Yafi رضي الله عنه in Masaluk ul Hanafa.

117 The Durood Sharif of Sayyidi Muhammad as-Shanavi 348

The Blessed Durood Sharif of Sayyidi Muhammad as-Shanavi رضي الله عنه.

118 The Durood Sharif of Sayyidi Muhammad Wafa as-Shaazli 347

The Durood Sharif of Sayyidi Muhammad Wafa as-Shaazli رضي الله عنه has been mentioned in the book entitled 'Kanzul Asrar'. Regarding the recitation of this Durood Sharif, it is stated by the author that: "I saw the handwritten document consisting of this Durood Sharif in the blessed hands of my honourable Spiritual Master, Shaykh al-Iyashi رضي الله عنه."

119 The Durood Sharif of Shaykh as-Sanawusi 346

The honourable theologian Abu Samay ad-Dikali رضي الله عنه reports that a man was poverty stricken and he used to invoke excessive benedictions upon

our Most Beloved Messenger ﷺ. This man was however, burdened with many debts. One night whilst this man was asleep, he beheld the blessed countenance of Hazrat Sayyiduna Muhammad ﷺ and this man lodged a complaint regarding his indigence and poverty. The Most Noble Messenger ﷺ sent this poverty stricken and heavily burdened man to the holy presence of Shaykh Sayyidi Muhammad as-Sanawusi رضي الله عنه with the message that he is to repay this man's debts. The sum of debts was one thousand gold pieces. The proof that the Most Glorious Messenger ﷺ had really sent him was to say to Shaykh Sayyidi Muhammad as-Sanawusi رضي الله عنه that before he goes to sleep, he recites Durood Sharifs one million times regularly (on a daily basis). When this man awoke, he went to the presence of Hazrat Shaykh Muhammad as-Sanawusi رضي الله عنه and related the entire incident to him. So he, without any hesitation, offered him one thousand pieces of gold. This man said: "For the sake of Allah جل جلاله please tell me how it is possible to recite so many Durood Sharifs regularly, every night? I am bewildered regarding the number one thousand times, of reciting Durood Sharifs every night!" The Shaykh, in order to test this man, said: "If you wish to know how this is possible, then return my gold back." This man returned the all gold back. The Shaykh said: "May Allah جل جلاله bless you! The gold which the Most Noble Messenger ﷺ commanded me to give you, how can I take it back? I was simply testing you in the love of Hazrat Sayyiduna Muhammad ﷺ. I recite this Durood Sharif one hundred (100) times every night"

120 DUROOD SHARIF 345

Al-Fakihani states in his book entitled 'Al-Fajr al-Munir fis-Salathi 'Alal-Bashiri wan-Naziri' that: "When I arrived somewhere near the sacred City of Madina the Illuminated [Al-Munawwara], I said may the best of benediction shower upon the most excellent resident of this Holy City. This Durood Sharif was made known to me by way of meditation. This Durood Sharif was memorised and documented by the entire congregation. Thereafter, I was told that various Maliki students were seeing themselves (in a dream) reciting this sacred Durood Sharif upon the Pulpit of Hazrat Sayyiduna Muhammad ﷺ." This account has also been recorded in the books of the Maliki's.

121 The Durood Sharif of Hazrat Shaykh al-Bunee 344

The Durood Sharif of Hazrat Shaykh al-Bunee رضي الله عنه has been extracted from his book entitled 'Hizb.'

122 How to behold the blessed Countenance of SAYYIDUNA MUHAMMAD 342

Allamah Nur Bakhsh Tawakkul رضي الله عنه has elaborately explained in the pages of his book entitled 'The Path of the Arabian Messenger' ﷺ, on how to behold the Blessed Countenance of Hazrat Sayyiduna Muhammad ﷺ. Every Muslim desires to or should desire, whilst in this world to be blessed to behold the Glorious Countenance of our Most Beloved Messenger ﷺ either in a state of sleepiness or even wakefulness. Therefore, in short I register a particular Durood Sharif. Whosoever recites this Durood Sharif three (3) times in the state of ablution [Wudu] and with great respect with the remembrance of Hazrat Sayyiduna Muhammad ﷺ in mind and heart. If Allah جل جلاله so wills, one will be fortunate enough to behold the sublime Countenance of Hazrat Sayyiduna Muhammad ﷺ. O Allah! Send peace, blessings and benedictions upon our Master Hazrat Sayyiduna Muhammad ﷺ and upon his entire family. O Allah! by virtue of Durood Sharifs bless us with the pleasure of being in the holy company of Hazrat Sayyiduna Muhammad ﷺ.

In short, the greatest favour from Allah جل جلاله is for one to behold the Glorious Countenance of the Most Holy Prophet ﷺ. The merit or credit of acquirement or attainment cannot be attributed to the entitlement of beholding the Sacred Countenance of the Most Magnificent Messenger ﷺ by any follower of our Most Glorious Messenger ﷺ. The reality is

that, the conferring of the greatest favour by Allah ﷻ is only by His ﷻ Grace and His Will. If one is not Graced with the gift of beholding the illuminated Countenance of our Most Perfect Messenger ﷺ then he should not feel sad or disappointed because we are unaware of the Wisdom and Prudence of Allah's ﷻ far-reaching Grace. Nonetheless, when one places his foot in the Valley of Pleasure (the wholehearted acceptance of what the Most Exalted Messenger ﷺ has brought for mankind) and he reaches the Destination of Love (of the Most Magnificent Messenger ﷺ) then distances of farness and nearness, and the connection of lands and seas bear no meanings.

123 DUROOD-E MUQADDAS 339

This holy Durood-e Muqaddas is the treasury of the Divine graces and blessings both religious and worldly (for both Worlds). The virtues for reciting this Durood Sharif is countless. A number of Saints have stated that the recitation of this Durood Sharif, even once in a life time will be equivalent to optimal observance of optional fast and optional performance of Pilgrimage [Hajj].

Whosoever recites this Durood Sharif excessively during the day and night will attain the station similar to a Saint [Wali], a Cardinal Pole [Qutub], a Divine Helper [Ghawth], and an Officer [Abdal] of the Divine Court. By virtue of this Durood Sharif, one's minor and major sins are forgiven

(which he committed throughout his life) even if such sins be equal to the quantity of froth in the oceans. Reciting this Durood Sharif once (1) daily after the obligatory dawn [Fajr] ritual prayers will serve as a means of comfort and east at the time of death. When buried in the grave, one will be able to respond easily to the questions asked by the angels. In the World of the interval between death and Resurrection, the reader's grave will resemble a garden of paradise and he will reside therein in peace. Upon the Day of Judgement when he will be resurrected, his face will be shinning like the (14th day) moon. When others will witness this, they will be overwhelmed and think as to whether or not he (the reader of this Durood Sharif) is a Prophet of Allah. Allah جل جلاله will inform them all, that he (the reader) is no Prophet but a mere follower of Sayyiduna Muhammad ﷺ but that he used to recite Durood-e Muqaddas with a true heart and that is why he has attained such a station [Maqam].

When the Divine Ultimate Reckoning and Judgement is established, the readers of this Durood Sharif will receive their book of deeds in their right hands by the angels. By the blessings of this Durood Sharif, the reader's virtues, upon the weighing scales will become heavier (than the bad deeds). He will receive the special Intercession from the Most Noble Messenger of Allah ﷺ. He will enter paradise without reckoning.

If one recites this Durood Sharif eleven (11) times at the time of the optional late night [Tahajjud] ritual prayer for seven (7) Fridays (knows as Thursday night in the West) then he will be protected from

the oppression and violence of the devils. The supplication of the one reciting this Durood Sharif will be accepted. Therefore, if one desires that his supplication be definitely accepted and his special objectives be achieved, he should recite this Durood Sharif seven (7) times at the time of the optional late night [Tahajjud] ritual prayer after he should prostrate and submit his supplication. If Allah جل جلاله wills, his supplication will be answered to and whatever his need be, will also be fulfilled. If Allah جل جلاله wills, a woman who is unable to conceive a child, should recite this Durood Sharif three (3) times daily and then blow upon the water and drink it. If Allah جل جلاله wills, then by His favour and generosity, she will bear a child.

Whosoever recites this Durood Sharif between Thursday and Friday before falling asleep, will receive four (4) gifts from Allah جل جلاله; firstly, the pleasure of Allah جل جلاله, secondly, the pleasure of the Most Exalted Messenger ﷺ, thirdly, entrance to paradise without reckoning and fourthly, his (the reader's) sustenance will be amplified. Hazrat Imam Malik رضي الله عنه said about this Durood Sharif that: "Whosoever recites this Durood Sharif and then blows upon himself, will be protected from all forms of disasters, calamities and diseases. He will remain forever in Allah's جل جلاله Providential Care." In short, the benefits of this Durood Sharif are so much that only the reader will be able to obtain them. Therefore, one should recite this Durood Sharif at least once (1) a week. If a man of spirituality recites this Durood Sharif, then very soon

his station [Maqam] will be elevated (to a higher rank in the Divinely Presence). If one recites this Durood Sharif only once (1) daily for forty (40) days before falling asleep, he will be blessed to behold the Most Gracious Messenger ﷺ.

124 DUROOD-E RIFA'I 336

This Durood Sharif is attributed to Hazrat Sayyid Ahmad Kabir Rifa'i رضي الله عنه and he has recorded it in his holy book entitled 'Kitabul Ma'aruf al-Muhammadiyya' رضي الله عنه. He used to recite this Durood Sharif excessively and by direct virtue of it he attained the exalted station of the greatest 'Cardinal Pole' [Qutub Al-'Azam]. He made a statement regarding this Durood Sharif that: "It is an excellent means of attaining secrets, enigmas and realisation [Ma'arifa].

Reciting this Durood Sharif only once (1) after every obligatory [Fardh] ritual prayer, then his faith will become firm and he will leave this world as a believer [Mu'min]. Meaning, his heart will be illuminated with the light [Nur] of faith [Iman]. Whosoever recites this Durood Sharif profusely will attain a great prosperity and his every supplication will be swiftly responded to. Also, he will be delivered from the evil suggestions and predicaments. He will enter paradise without reckoning.

If one recites this Durood Sharif only once (1) for forty (40) days without any interruptions, he will be able to refrain (leave off) from all

forms of evil habits and acts of sins. On the other hand, the reader will be endowed with the ability [Tawfiq] and time to perform virtuous acts. Another benefit that the reader of this Durood Sharif gains is that he attains tranquillity and consolation of the heart and, one performs acts of worship with a sense of awe and fear and experiences pleasure and joy in worship. If one cherishes a desire to perform the Pilgrimage [Hajj] but does not possess the means and power to do so then he should recite this Durood Sharif one hundred (100) times for eleven (11) Friday nights (known as Thursday night in the West) and supplicate to Allah جل جلاله and continue to practice this ritual exercise until eleven (11) Friday nights are completed. Then, Allah جل جلاله will provide him with the best means to achieve his objectives.

125 DUROOD-E 'IKSIR AL-AZAM 334

This Durood Sharif was written by Hazrat Sayyid Shaykh 'Abd al-Qadir al-Jilani al-Hasani al-Husayni رضي الله عنه in the grand honour and glory of Hazrat Sayyiduna Muhammad ﷺ and it is known by the name of 'Iksir al-'Azam'. This Durood Sharif has been entitled this name because the way an alchemist converts metals into gold; similarly this Durood Sharif converts the reader's interior into the likeness of gold. The word 'Iksir' means alchemy. This Durood Sharif was very beloved to Hazrat Sayyiduna Ghawth al-'Azam رضي الله عنه and he used to recite it regularly. This

is why many Spiritual Masters of the Qadriyya Sufi Order have recited it as a daily practice and thereby attained everlasting grace and blessings. This Durood Sharif is extremely combined. If one desires to attain spirituality then he should recite this Durood Sharif only once (1) after the obligatory dawn [Fajr] and night ['Isha] ritual prayers. If he continues to do this, then the doors of realisation [Ma'arifa] will be opened for him. If he has not found a perfect [Kamil] Spiritual Guide [Murshid] then by the sanctity of this Durood Sharif he will find one. The reader of this Durood Sharif will attain nearness [Qurb] to the Most Majestic Messenger of Allah ﷺ and he will eventually be reckoned amongst the distinguished slaves of Allah جل جلاله.

Whosoever recites this Durood Sharif even once (1) a week, then his wishes will be fulfilled, he will be protected from a multitude of disasters, his sustenance will be increased and his shortages will come to an end. Further, he will be delivered from the punishment of the grave, blessings will increase in his business, his heart will remain peaceful, his near and dear ones as well as his close and distant ones will respect him. If one recites this Durood Sharif excessively then he will be freed from imprisonment. Also, if one recites this Durood Sharif with the intention of gaining recovery (from illnesses) then he will gain recovery.

126 DUROOD-E MUSTAGHAS 324

This honoured and majestic Durood Sharif has been reported by the 'Mother of the Believers' [Umm-ul Mu'minin] Hazrat Sayyida 'Aisha رضي الله عنها on the authority of our most revered and Beloved Sayyiduna Muhammad ﷺ. This is the mighty Crown and the most excellent and the best recital practice (litany) above all other recital practices. The benefits and virtues of this Durood Sharif are beyond the bounds of description. The daily holy recital practice of this Durood Sharif was originally introduced, practiced and established by the Noble Companions رضي الله عنهم of the Exalted Messenger of Allah ﷺ which continued to progress to the Righteous Predecessors [Tabi'in] and to all the perfect [Kamil] Saints of the former and latter times. The great Saints of every Age acknowledge this as their source of enjoyment and they have been blessed with inward and outward graces and abundances. The word [Mustaghas] means to entreat or beseech. In this Durood Sharif one seeks to attain Divine Mercy on the basis of reciting the beautiful attributive names of Hazrat Sayyiduna Muhammad ﷺ: this is why this Durood Sharif is the bearer of tremendous blessings and virtues. Every word contained in this Durood Sharif is abound with the magnificent attributes of our Most Beloved Messenger ﷺ. This Durood Sharif is an extremely high recital practice for those who are desirous for the Most Glorious Messenger ﷺ.

This Durood Sharif is said to have been profusely recited by the devotees and great Masters of the Chistiyya Sufi Order. Many great Chistiyya Masters have also granted permission to their disciples to practice reciting this Durood Sharif. Hazrat Khwajah Nur Muhammad Muharwi, Hazrat Khwajah Shah Sulayman Thunsui, Hazrat Khwajah Shams-uddin Siyavi رضي الله عنه established the daily recital of this Durood Sharif during the noble Caliphate. Khwajah-e-Khwajagan Shaykh Shams-uddin Siyavi رضي الله عنه states that: "This sacred Durood Sharif was definitely transmitted by the Holy 'Mother of the Believers' Hazrat Sayyida 'Aisha Siddiqa رضي الله عنها.

When the Most Glorious Messenger ﷺ journeyed to the battle of Banu Mustalaq, upon that occasion Hazrat Sayyidah 'Aisha Siddiqah رضي الله عنها who is the 'Mother of the Believers', accompanied Him ﷺ. When returning they encamped at a place near the holy City of Madina Sharif. Hazrat Sayyida 'Aisha رضي الله عنها exited from the openness and entered into the jungle to answer the call of nature. Thereupon, she lost her necklace and it became quite late whilst searching for it. By that time the Caravan had left. When she returned, she found the camp empty, nobody was there. Therefore, she decided to wait there and make no movement. She رضي الله عنها believed that when they noticed that her seat was empty, they will return in search for her. She رضي الله عنها waited thereupon the entire night. Hazrat 'Ali as-Sobh, Safwan bin Mu'thal رضي الله عنه had been appointed in the service of recovering lost items. When he رضي الله عنه reached thereupon, he pulled the reins of his camel and brought it to Her رضي الله عنها presence. She رضي الله عنها mounted

the camel and he رضي الله عنه held the reins of his camel and motioned her, by noon they joined the Caravan.

Now, 'Abd-Allah ibn Ubay indulged in fabricating falsehoods which other simple and ordinary Muslims, men and women became convinced upon hearing such gross lies and slanders, that evil rumours began to spread far and wide. The Noble Messenger of Allah ﷺ remained silent and instead waited until a Divine Revelation [Wahi] was conveyed to him, informing him of the reality. He ﷺ could not say anything but when the Holy 'Mother of the Believers' Hazrat Sayyidah 'Aisha رضي الله عنها heard this (slander), she cried day and night. She رضي الله عنها was already stricken with illness. Owing to severe grief Her رضي الله عنها condition deteriorated. Furthermore, she obtained permission and went to her parent's house. Upon that time of intense agony of separation and disunity, the Most Glorious Messenger ﷺ and his beloved, dearest and chaste wife Hazrat Sayyidah 'Aisha رضي الله عنها recited this holy Durood-e Mustaghas, which is for all Muslims till the Day of Judgement.

This Durood Sharif is a solution to all problems and a remedy for all pains. She رضي الله عنها continued to practice the daily recital of this Durood Sharif. Meaning, in this manner, she involved salutation and benedictions upon the blessed entity of Hazrat Sayyiduna Muhammad ﷺ and also submitted her supplication to Allah جل جلاله. As a result, she was honoured with the loftiest Divine Response. In Sura An-Nur of the holy Qur'an, Allah جل جلاله revealed ten (10) Verses in Her رضي الله عنها favour and declared her

chastity and innocence. The Almighty elevated her lofty station even more in the holy Sight of the most Noblest of all Creation, the Messenger of Allah ﷺ. Now, if this Durood Sharif is transmitted by someone like Hazrat Sayyidah 'Aisha رضي الله عنها then one can easily imagine the limitless virtues and blessings this Durood Sharif contains. One can also perceive how impossible it is to enumerate (detail) them individually. The King's words are the Kings of words; therefore there can be no greater recital practice (than this). This holy and magnificent and sublime Durood Sharif is especially attributed to Hazrat Sayyidah 'Aisha رضي الله عنها which was transmitted, heart by heart. However, Sayyiduna Ahmad Kabir Rifa'i رضي الله عنه who lived during the same time as Hazrat Sayyiduna Shaykh 'Abd Al-Qadir Al-Jilani رضي الله عنه produced many prescriptive literatures and handed them out to many Men of Allah, effectively, publicising this invaluable favour. Stated in this Durood Sharif is the blessed name of the Holy 'Mother of the Believers' Hazrat Sayyidah 'Aisha رضي الله عنها.

Like other Durood Sharifs, this Durood Sharif is also a bearer of countless virtues and blessings. If this Durood Sharif is recited only once (1) a week in one's home, then harmony will be induced and love will develop between members of one's family. Also, in every domestic work there will be an enrichment of abundance. If one's offspring are disobedient, then he should recite this Durood Sharif for seven (7) days and blow upon water and feed it to the insubordinate children. If Allah جل جلاله wills, his children will become obedient. If one recites this Durood Sharif at

his place of business once (1) daily, then this will serve as a means of prosperity and blessings. If one is stricken with a difficulty, grief or sorrow then he should recite this Durood Sharif once (1) for forty one (41) days after the obligatory dawn [Fajr] ritual prayer, in a seated posture, if Allah جل جلاله wills, he will be delivered from his miseries and troubles. If one has a special worldly task and desires that his supplication be accepted with surety then he should recite this Durood Sharif eleven (11) times after the Friday Congregational [Jumma] ritual prayer. Thereafter, one must perform a prostration and beseech (request) Allah جل جلاله. If Allah جل جلاله wills, his supplication will be responded to and if not, he should continue with this holy ritual. If two people engage in a dispute, then one should recite this Durood Sharif and blow upon water and let them both drink it. Thereafter, between them harmony and concordance will be cultivated. The two benefits of goodness and blessings are evident in this Durood Sharif. One benefit is that whosoever recites this Durood Sharif daily or whenever possible, will attain respect in this world. The other benefit is that, if one recites this Durood Sharif whilst thinking about his need, then if Allah جل جلاله wills then his needs will be fulfilled.

The recitation of this Durood Sharif is very successful for the attainment of spirituality. Therefore, whosoever desires to commence the journey upon the Spiritual Path [Tariqa] of Allah جل جلاله and also become acquainted with the secrets of realisation [Ma'arifa], should recite this Durood Sharif two (2) times on a Thursday night (known as Wednesday

night in the West i.e. the night between Wednesday and Thursday) after offering the optional late night [Tahajjud] ritual prayer. Then, on the third day recite this Durood Sharif three (3) times, and so on. Following this process, upon the eleventh day, one should be reading this Durood Sharif eleven (11) times. Thereafter, upon the twelfth day one should start to reduce the number of recitation of this Durood Sharif one by one (1). So this means, upon the twelfth day, one should recite this Durood Sharif ten (10) times and on the thirteenth day nine (9) times, and so on. Finally, upon the twenty first day, one should recite this Durood Sharif only one (1) times in order to complete the whole spiritual practice. Accordingly, hidden secrets will begin to manifest. The more one recites this Durood Sharif, the more one will be enriched with the treasure of spiritual meditation.

• Another prescribed method is that upon a lunar month that begins on a Thursday, one should (on that night) go to the Masjid and face towards the north-western direction (bearing in mind your current location in the world, as your objective is to face Madina [Al-Munawwara]). This will be pointing towards the direction of the sacred Illuminated City of Madina. One should then recite this Durood Sharif seven times:

'ALLAHUMMA SALLI 'ALA MUHAMMADIW WA 'ALA ALI MUHAMMADIW WA BARIK WA SALLIM 'ALAYHI'

Thereafter, recite Sura al-Fatiha one (1) times and then Sura al-

Ikhlas three (3) times. Thereafter, recite Durood-e Musthaghas eleven (11) times and continue with this method for eleven (11) days, and complement this ritual with the following sacred words five (5) times:

'AGHISNAA YAA GHIYAASAL MUSTHAGISEENA AGHISNAA'

During those eleven (11) days, one should observe (11) optional [Nafl] fasts (consecutively i.e. without interruption) and should also refrain from consuming meat, onion and fish, etc. Also, one should abstain from sexual (unions) relations. One should keep his home fragranced and wear clean and white clothes. This abstinence and scenting the home is only to be observed during the period of those eleven (11) days. Thereafter, it should be discontinued. One should perform this holy ritual upon a specifically designated place. Upon completion of this holy ritual one should prepare foodstuffs according to his ability and distribute it amongst the poor and needy ones.

127 DUROOD-E FADHIL 312

This Durood Sharif is tried, tested and proved for the seeing of the Most Gracious Messenger ﷺ. Therefore, whosoever makes it a habit to recite this Durood Sharif every Thursday with love and sincerity will, if Allah ﷻ wills, be blessed with the visit of the Most Majestic Messenger ﷺ. If one desires that his objective be achieved then he should recite this Durood Sharif twelve (12) times after completing the compulsory

Friday Congregational [Jummah] ritual prayer. Also, if one is indebted, this will also come to an end.

By the regular recitation of this Durood Sharif, one will attain escalation in honour and respect. The heart of the reader of this Durood Sharif will soften and be satisfied. After death he will experience comfort in his grave. Whosoever recites this Durood Sharif one hundred (100) times on a Sunday will enter Paradise without questioning and reckoning. It is reported that Hazrat Muhammad bin Abbas رضي الله عنه spent sixty three years at the holy tomb of Sayyiduna Hazrat Imam Husayn رضي الله عنه and: "Every Thursday night I used to hear this Durood Sharif being recited."

If the beloved of someone is missing and this Durood Sharif is recited twelve (12) times daily from Monday to Friday, then very soon information about his/her whereabouts will emerge. If one is suffering from problems whilst travelling then this Durood Sharif should be recited twelve (12) times. If one is experiencing grief, then this will be removed immediately, and not only this but he will obtain so much virtues that all the humans and jinns will be unable to count them. If one recites this Durood Sharif before embarking upon a journey, then no trouble should afflict him, no evil or calamity will befall him, rather he will always be protected. It is also said that if one recites this Durood Sharif for one (1) hour daily for one (1) whole month (30 days), then he will enter paradise without reckoning or questioning.

If one writes this Durood Sharif and inserts it within the folds of the

shroud, then upon the Day of Judgement, He ﷻ will Command the angels to protect you from the hardships of every kind (of that Day). On one occasion, the Most Majestic Messenger ﷺ asked Hazrat Jibrail عليه السلام about the reality of this Durood Sharif and the number of virtues (it contains and pathways of success it has access to). Hazrat Jibrail عليه السلام replied: "Only Allah ﷻ alone knows the number of virtues this Durood Sharif contains. If all the humans and jinns make pens from all the trees and make all the oceans into ink and after this, try to calculate the number of virtues that this Durood Sharif holds then they still will not be able to do it."

128 DUROOD-E TAMMAH 310

Shaykh Abul Muwahib Shadhili رضي الله عنه narrates that he beheld a blessed dream, wherein he saw the Most Noble Messenger ﷺ who stated: "Your Shaykh Abu Sa'id Safrawi recites upon me holy Durood-e Tammah excessively, so tell him when he completes his recital of daily Durood Sharifs, to express thankfulness to Allah ﷻ." Shaykh Abul Muwahib Shadhili رضي الله عنه furthermore adds that: "When I beheld the Most Exalted Messenger ﷺ in my dream, I instantly recited this Durood Sharif".

The Most Glorious Messenger ﷺ said to me: "I am my Lord's slave and you are my servant." I exclaimed: "O Messenger of Allah! I am pleased with your decision." He ﷺ said: "If this is the case, then why don't you

recite Durood-e Tammah upon me?" I humbly submitted: "O Messenger of Allah! This is lengthy, that's why I recite short Durood Sharifs upon you." He ﷺ told me to recite Durood-e Tammah even if it be once before and once after reciting other short Durood Sharifs. I enquired as to what is this Durood-e Tammah. The most generous Messenger of Allah ﷺ informed me that this is Durood-e Tammah.

This incident was recorded in the book Sa'adtud Darayn, on page 132.

129 DUROOD-E AKBAR 309

The Great Holy Benediction

Durood-e Akbar is a celebrated Durood Sharif. This is called Durood-e Akbar because it consists of the beautiful attributive names of Hazrat Sayyiduna Muhammad ﷺ in a collective form. This Durood Sharif is also called Durood-e Akbar owing to its nature and lengthiness. At the end of every sentence, the Noble Messenger ﷺ is addressed frequently. Therefore, whosoever makes it a daily practice to recite this Durood Sharif once (1) either before or after performing the obligatory dawn [Fajr] ritual prayer, then his heart will develop everlasting love for the Most Majestic Messenger ﷺ, and, eventually he will be blessed with seeing the Exalted Messenger ﷺ. Thereafter, if one increases the number of recitation of this Durood Sharif then he will be able, to meet the Most Glorious Messenger ﷺ Allah ﷻ willing.

Spiritually, this Durood Sharif is really an emotional interpretation of

the lovers of the Most Glorious Messenger ﷺ. This is why the reader of this Durood Sharif attains prosperity in this world and in the next. Whosoever wishes to be appreciated as an accepted servant at the sacred Court of the Most Benevolent Messenger ﷺ and that others acquire benefit from him; he should start to practice this Durood Sharif. Thereafter, whatever purpose the reader directs their attention towards, will be achieved.

In order to practice the recital of this Durood Sharif, one must observe seclusion for a period of forty (40) nights and in each night recite this Durood Sharif twenty one (21) times. If Allah جل جلاله wills, all his lawful desires will be fulfilled. For the purification of the heart, the recitation of this Durood Sharif only once (1) after the obligatory night ['Isha] ritual prayer is very effective (successful). This Durood Sharif is very beneficial and valuable for the remedy from illnesses. To repel demons and predicaments, one should recite this Durood Sharif seven (7) times and blow upon some water and feed it to the adversely affected victim, the demon will be forced to leave. If a certain place is haunted by evil jinns then open that place and recite this Durood Sharif once (1) for a period of forty one (41) days, then the evil jinns will (have to) flee as a result. To protect oneself from the open oppression of the oppressors and judges, one should recite this Durood Sharif once (1) for a period of eleven (11) days consecutively (without missing any days in between the 11 days). If Allah جل جلاله wills, his condition will improve.

This Durood Sharif contains numerous victorious (conquering) effects. The reader of this Durood Sharif will never suffer defeat. If one recites this Durood Sharif only once (1) daily after offering the obligatory dawn [Fajr] ritual prayer, his sustenance will be enriched with growth. Whosoever makes it a habitual practice to recite this Durood Sharif three (3) times after the obligatory night ['Isha] ritual prayer will have his sins absolved. Numerous Saints [Awliya-Allah] and Gnostics ['Arifin] are reported to have transmitted that whosoever makes it his regular practice to recite this Durood Sharif, Allah جل جلاله will Command His angels to record upon the reader's book of deeds the virtue of one Pilgrimage [Hajj] and one Visitation [Umrah] in exchange for each letter pronounced. Allah جل جلاله will cast His Vision of Grace one hundred and sixty (160) times and prepare for him palaces made of rubies, and before he departs from this life he will witness his final abode in paradise. When he dies all the angels of the heavens, earth, the Throne and Footstool will assemble and participate in his funeral procession as well as visit his grave and supplicate for his forgiveness.

Our Pious Predecessors رضي الله عنهم have written that: "Upon a Friday night (known as Thursday night in the West), commence by wearing clean and white clothes, apply perfume and perform two (2) units of optional [Nafl] ritual prayers with extreme respect and great care. Thereafter, recite this Durood Sharif three (3) times and present it to the Most Glorious Messenger ﷺ. With the trueness of one's heart and with

sincerity, cherish an ardent desire to behold the matchless beauty (of all times) of Sayyiduna Muhammad ﷺ and fall asleep upon that very place. Continue this exact holy ritual for eleven (11) consecutive (continuing) nights, eventually Allah ﷻ will enable him to see the Most Honoured Messenger ﷺ. One must observe the regular obligatory prescribed ritual prayers during the performance of this holy ritual. One will continue to behold the Truest Beloved of Allah ﷺ and be blessed. Thereafter, one will be enriched with worldly and religious favours and bounties.

130 DEPART THIS LIFE WITH IMAN 297

Shaykh Sa'ad-uddin Hammi رضي الله عنه reports that: "By the regular recital of this Durood Sharif, one will leave this world in a state of belief (as a Muslim because of faith [Iman]." The Holy house of Sayyid Imam 'Ali Shah رضي الله عنه which was converted into a Masjid was a sacred place. This is because daily after every obligatory late afternoon ['Asr] ritual prayers, worshippers used to recite Durood-e Khizri, 125,000 times. A man of Divine inspiration [ilham] saw that this Masjid was illuminated due to excessive remembrance [Dhikr] and the recitation of Durood Sharifs. This holy place appeared to him to be dazzling with effulgence [Nur].

131 GREAT BENEDICTION 297

This Durood Sharif is called Buyuk Salawat which means Big Durood Sharif in turkish. It was revealed by the great saint Shaykh Sharaffuddin Dagestani رضي الله عنه to his disciple Haji Yaqub Kemal رضي الله عنه, who was the person who first wrote it from the blessed lips of his shaykh. He was not only the disciple of his shaykh but his business partner.

He states at the beginning that this Durood Sharif is worth 10,000 of any other Durood Sharif. It gives blessings (Barakah) to sustenance (riziq) health, life and demands respect from all to who ever regularly reads it. The one who regularly reads it will sit under the banner of the ones who are in constant thanks to their Lord.

The one who reads this Durood Sharif once after each compulsory prayer, there is in Allah's جل جلاله creation an angel with 300 heads on each head 300 mouths and in each mouth 300 tongues & the rest of the greatness of this angel is only known to Allah جل جلاله. This angel for every time it is read after fard salah (obligatory prayer) the angel prays for the goodness forgiveness of the reader.

This noble Durood Sharif has been transmitted by the Cardinal Pole of the Cardinal Poles [Qutb al-Aqtab], the Supreme Helper [al-Ghawth al-Azam] Sayyiduna Hazrat 'Abd al-Qadir al-Jilani al-Hasani al-Husaini al-Baghdadi رضي الله عنه to one of his brothers in Allah جل جلاله:

Accept these invocations of blessing [salawat] from me, for I received them by way of inspiration [ilham] from Allah جل جلاله, then I presented them to the Prophet ﷺ. I intended to ask him about their special merit, but he answered me before I asked him, and he said to me:

They have a special merit that is something too tremendous to be calculated. They raise those who adopt them to the highest degrees, and cause them to reach the farthest goals. If someone seeks to achieve some purpose by them, he will not be turned away disappointed. His idea will not be frustrated, and his supplication will not be rejected. If someone recites them, even one time only, or carries them with him, Allah جل جلاله will grant forgiveness to him and to those who are with him in his company.

When his final moment is at hand, four of the angels of mercy will be present beside him. The first will keep Satan away from him. The

second will inspire him to utter the profession of faith [kalimat ash-shahada]. The third will quench his thirst with a cup from the River of Abundance [al-Kawthar]. The fourth will hold in his hand a vessel of gold, filled with the fruits of the Garden of Paradise, giving him the glad tidings of a dwelling in the Garden, and saying to him: Be of good cheer, O servant of Allah! So he will look at Him and see Him with his eye, before his spirit departs.

He will enter his grave with a feeling of security, happy and cheerful, and he will experience no loneliness and no confinement therein. Forty doorways of mercy will be opened for him, and the like thereof of light. When he is raised up on the Day of Resurrection, an angel will bring him good news from his right, and an angel will reassure him from his left. He will be dressed in two fine garments, and a well-bred steed will be guided to him for him to ride. He will suffer no distress and no remorse, and he will be subjected to an easy reckoning. When he passes across the Bridge of Hell, the Fire will say to him: Make a quick escape, O emancipated slave of Allah! I am forbidden to touch you.

He will enter the Garden of Paradise in the company of the righteous forebears, and in the Garden he will be given forty domes of white silver. Each dome will contain a palace of gold, and in each palace there will be one hundred pavilions made of light. In each pavilion there will be

a raised couch made of silk brocade, and upon each raised couch there will be a maiden, one of the houries with those lovely eyes. Her body will consist of the most fragrant perfume, as if it were the full moon of the night of his consummation. Then he will be given that which no eye has ever seen, of which no ear has ever heard, and which has never occurred to the heart of a human being.

According the traditional report [khabar], on the night when the Prophet ﷺ was transported to his Lord جل جلاله, the Almighty One جل جلاله said: To whom does the earth belong, O Muhammad? He replied: To You, O my Lord, so He said to him: To whom do the heavens belong, O Muhammad? Again he replied: To You, O my Lord, so He said to him: To whom do the veils belong? Again he replied: To You, O my Lord, so He said to him: To whom does the Pedestal [Kursi] belong, O Muhammad? Again he replied: To You, O my Lord, so He said to him: To whom do you belong, O Muhammad? At this point, the Prophet ﷺ bowed down in prostration, and the sense of shame prevented him from saying anything. The Almighty One جل جلاله then said: You belong to him who invokes blessing upon you, and who does so with profound respect and reverence.

The noble Shaikh Abd al-Qadir al-Jilani رضي الله عنه, then went on to say: This invocation of blessing is the one that befits this Prophetic tradition

[hadith]. It is the opening of seventy doors of mercy, and it manifests marvels from the path of the Garden of Paradise. It is better than someone who emancipates a thousand souls, and immolates a thousand sacrificial beasts, and donates a thousand dinars [gold coins] to charitable causes, and fasts for a thousand months. It contains a hidden secret, and it is the means by which provisions are easy to obtain, characters are refined, needs are satisfied, degrees are exalted, sins are erased, faults are pardoned, and the lowly are dignified.

Gawth-al Azam رضي الله عنه, the firm support of the religion, also said: This invocation of blessing is given to no one but the perfect righteous man, for it is perfect in its qualities, endowed with gracious favour. If some problem troubles its owner, every invocation of it will be a means of access for him in the presence of the Noble Prophet ﷺ, and every Quranic verse in it will be an intercession in the presence of the Almighty Patron جل جلاله. It is the invocation of blessing of those who perform the ritual prayer, the Quranic recitation of those who practice remembrance, the admonition of those who heed advice, and the means of access of those who seek access. It is the invocation of blessing of the glorious Quran, and I have called it: Bashair al Khairat (Glad Tidings of Good Things)

A true incident denoting the fact that by the Virtue of Durood Sharif, One is relieved from the Pangs of Death

There was a man living during the era of the Children of Israel [Bani Israil], who used to be extremely sinful and wicked. He either spent 100 or 200 years committing evils and vices. When he died people dragged him and hurled him onto a heap of dirt and rubbish. Allah ﷻ Inspired a Revelation [Wahy] commanding Sayyiduna Hazrat Musa عليه السلام: "O My beloved Converser! A slave of Mine has died and the Children of Israel have thrown him in a dirty place. You must order your people to remove him from there." After enshrouding him, Sayyiduna Musa عليه السلام performed the funeral [Janaza] ritual prayer in congregation. However, many people were reluctant and unwilling. When the Converser of Allah [KaleemUllah] arrived there, he had recognised the deceased man. So after implementing the Divine Commandment, he submitted: "O Allah! This man was a dishonourable criminal, so instead of punishing him, how did he become worthy of Divine Grace?" The Divine reply was heard: "Indeed, this man was liable to serve punishment and chastisement but one day he opened the holy Torah [Taurath] and saw the Holy Name of My Most Beloved Chosen One, Muhammad ﷺ and kissed His Name with love and recited the Durood Sharif upon the Most Noble Messenger ﷺ and also respected his Name. For this reason, I have forgiven all his sins." This incident was recorded in Maqasidus Salihin, page 50.

Hazrat Sayyid Muhammad Bin Sulayman Jazuli ﷺ states in the book entitled 'Proofs of Goodness' [Dalailul Khayrat] that once he went to a place. Thereupon, the time for the obligatory ritual prayers had started. He intended to perform ablution and so spotted a well nearby. He found water to be present therein but there was no means to obtain the water from the well. He ﷺ states that: "I became worried when suddenly a little girl peeped at me and asked me from her home 'what are you seeking?'" He replied: "Little girl, I need to perform ablution [Wudu] but there is no way that I can reach for the water." The little girl further asked: "What is your name?" He replied: "My name is Muhammad Bin Sulayman Jazuli." Upon hearing this, the little girl remarked: "So you are the one whose praises are publicly celebrated by many, but who can't draw water from a well." After uttering this, (it appeared that) the little girl dropped some of her spittle into the well. At once, the water rose up to the very rim of the well and began to over-flow and pour upon the ground surrounding the well.

Hazrat Shaykh Jazuli ﷺ performed ablution and after completing the prescribed prayer, asked the little girl: "By Allah! Tell me how did you attain such a miraculous power?" The little girl replied: "Whatever you witnessed was the blessings of reciting Durood Sharifs upon the Most Majestic Prophet ﷺ and if you were to enter a jungle, the wild beasts would surround themselves around you!" Hazrat Shaykh Jazuli ﷺ swore

an oath upon this moment that he would write a book regarding and comprising Durood Sharifs. Subsequently, he wrote the book entitled 'Proofs of Goodness' [Dalailul Khayrath]. This incident was recorded in Sa'adatud Darayn, page 144.

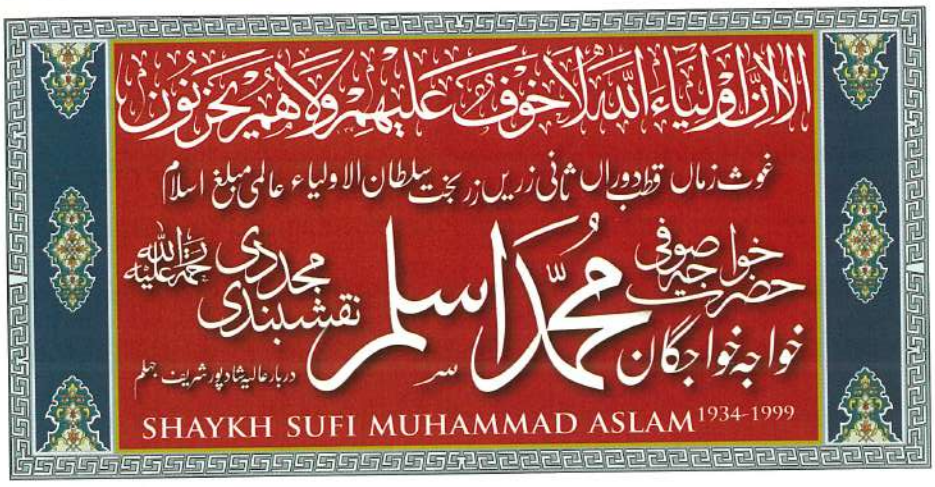
He is the very exalted Hazrat Shaykh Jazuli رضي الله عنه regarding whom such irrefutable and compelling evidence is present. This is that his holy tomb is emanating beautiful fragrances. This is because he used to recite various Durood Sharifs excessively during the entirety of his virtuous life time. Seventeen years after the departure of this great Saint and Gnostic, Hazrat Shaykh Jazuli's رضي الله عنه holy tomb was defiled and his sanctified body exhumed and cut up. His blessed shroud was immaculate and his blessed body was healthy and preserved as if he lay therein just moment earlier. The earth did not damage his sanctified body and there was no signs of changes upon his blessed body. Before he had departed from this life, he had his head shaved. However, even after seventy two years it appears that he had his head shaved newly.

Whilst his sanctified body was being exhumed, someone accidentally struck upon his sanctified body with a sharp digging tool and fresh blood began to exude from the wound. Thereupon, someone placed his finger upon the open wound and when he removed his finger, he noticed that the blood flow had ceased and the wound had become white. After a

while the wound once again became crimson coloured, similar to the blood that is current and moving in a live person's body. He achieved this miracle due to excessive recitation of Durood Sharifs and by its vast blessings. This incident was recorded in Mutaliul Masarrat, page 4.

On one occasion a number of disbelieving folks were sat upon a place, when a beggar approached them and sought assistance. Now, these disbelieving folk told him to go and ask Sayyiduna Hazrat 'Ali رضي الله عنه for something and that He رضي الله عنه would be able to provide him with assistance. So when this beggar arrived in the holy presence of Sayyiduna Hazrat 'Ali رضي الله عنه and humbly submitted: "Please give me something, I am poor." At that time, Sayyiduna Hazrat 'Ali رضي الله عنه had nothing at all to spare. But with his Spiritual Insight [Basira] he knew that the disbelieving folks had sent him with the intention of mockery. Sayyiduna Hazrat 'Ali رضي الله عنه recited Durood Sharif ten (10) times and blew upon the hand of this beggar and instructed him to keep his fist clenched and: "Only open it when you return in the presence of the disbelieving company." When this beggar approached the disbelievers, they asked him: "What has been given to you?" The beggar opened his clenched fist and saw his hand full of gold coins. The disbelievers also witnessed this and embraced Islam. This incident was recorded in Rahatul Qulub, page 61.

Allah جل جلاله is the Guide and the Grantor of ability [Tawfiq] to perform acts of virtue and piety. When one completes the daily recital of Durood Sharifs, one should at least complement his holy practice by uttering the following sacred Verse:



THE BLESSED LIFE OF SHAYKH SUFI MUHAMMAD ASLAM رضی اللہ عنہ

Blessed Birthday:

The Noble Shaykh, Hazrat Khwajah-e Khwajagan Shaykh Sufi Muhammad Aslam رضی اللہ عنہ was born on the 4th of April 1934 at Shadpur Sharif, Thalianwala a district in the city of Jhelum in Pakistan.

Initial Circumstance:

Hazrat Sahib رضی اللہ عنہ opened his eyes in to a very religious family. His رضی اللہ عنہ honourable father Miya Karam Daad رضی اللہ عنہ, was very strict with regards to fasting and the prescribed ritual prayers. He رضی اللہ عنہ was very famous for his true testification, honesty and nourishing indigent families. He رضی اللہ عنہ used to be blessed with the Holy Visit by the Most Noble Messenger of Allah صلی اللہ علیہ وسلم. He رضی اللہ عنہ used to benefit people with his spiritual teachings.

He ﷺ attained his basic education from his local Islamic Institution. After completing his religious studies, when he ﷺ was nineteen years of age, an incident occurred that caused a revolution in his life. One night when he was asleep, he was blessed with a Holy visit by the Most Gracious Messenger ﷺ. The Messenger of Allah ﷺ offered him something which seemed like dates and also commanded him to eat them. Hazrat Sahib ﷺ remarked that they were severely bitter but nevertheless ate them all. Instantaneously, his heart became illuminated. When he awoke he realised that his circumstances had radically changed.

His ﷺ sanctified heart was filled with the love and amour of Allah ﷻ and His most Beloved Messenger ﷺ. From that very day, Hazrat Sahib ﷺ became extremely mindful about the prescribed ritual prayers and fasting and also began observing the optional late night [Tahajjud] ritual prayers. He ﷺ made it his routine habit to recite Durood Sharif excessively. He ﷺ started to frequently visit the scared tombs of many famous Saints. He ﷺ especially frequented the sacred tomb of Hazrat Miya Muhammad Bakhsh ﷺ and the Spiritual Guide Hazrat Shah Ghazi ﷺ. Hazrat Sahib ﷺ benefited greatly from the presence of Hazrat Shah Ghazi ﷺ.

Hazrat Sahib ﷺ practiced rigorous abstinence [Zuhd] and experienced great struggles for the initial five years. He ﷺ used to observe optional fasts during the day and perform various forms of worship during the entire night, and this continued for a very long time. His ﷺ prayer mat consisted of an arrangement of bricks. He ﷺ used to eat and drink very little.

VISIBLE ALLEGIANCE:

Despite Hazrat Sahib's ﷺ spiritual connection with the Most Noble Messenger of Allah ﷺ and the fact that he greatly benefited from the presence of the Spiritual Guide Hazrat Shah Ghazi ﷺ he still wanted to benefit from someone perfect [Kamil], physically. One day he ﷺ with this very intention visited the sacred tomb of Hazrat Shah Ghazi ﷺ and sought consultation regarding his wish for a visible and physical allegiance. Upon that very night when he ﷺ fell asleep, he beheld a holy dream wherein Hazrat Shah Ghazi ﷺ appeared and told him that his ﷺ allegiance is awaiting him by the ocean coast.

When Hazrat Sahib ﷺ awoke from his sleep, he started searching for his allegiance immediately. In this striving, quite a while elapsed when one day he met a person from Mohri Sharif, who was also under allegiance. This person uttered the blessed name: "Ghawth-e Zaman,

Qutub Al-Aqtab, Zarin Zarbakht Hazrat Khwajah Sufi Nawab-uddin Sahib ﷺ. Upon hearing this, he became restless to meet this exalted personality. Hazrat Sahib ﷺ instantly travelled to Mohri Sharif to meet this perfect [Kamil] and illuminated [Nurani] personality. There was a big rush at Mohri Sharif, so he just sat down. Suddenly, this perfect personality began to narrate the very dream which Hazrat Sahib ﷺ beheld five years earlier.

Hazrat Khwajah Nawab-uddin ﷺ stated that: "Whosoever has a Spiritual Connection with the Most Noble Messenger of Allah ﷺ must still commit himself to a physical Allegiance." Upon hearing these important words, he immediately sought allegiance at the blessed hands of Qibla-e 'Alam Hazrat Khwajah Sufi Nawab-uddin Sahib ﷺ and thereby entered the exalted Revivalist [Mujaddadiyyah] Naqshbandiyyah Sufi Order. During his ﷺ seeking of allegiance, his honourable Spiritual Guide taught him certain short spiritual devotional practice [Wazaif]. After receiving the Wazaif, Upon this he became very perplexed. He spends days and nights in worship and also reciting lengthy devotional practices. He remarked that: "this concise devotional practice merely consists of one hundred (100) times Durood Sharifs, three hundred (300) times: 'Ya Hayyu Ya Qayyum', then again one hundred (100) times Durood Sharifs. What use is this devotional practice?"

When he returned home and then fell asleep, he was blessed with a holy dream wherein he beheld his honourable Spiritual Guide, who directed his attention towards him and Hazrat Sahib رضي الله عنه experienced that the sound of **'ALLAH-HU'** from his own heart became louder until his entire body became engaged in the remembrance of Allah جل جلاله.

He also states that: "My honourable Spiritual Guide used to say form a practical point of view that all your struggles and devotional practices are encompassed by my vision."

ADVENT INTO BRITAIN:

Hazrat Khwajah Sufi Muhammad Aslam Sahib رضي الله عنه arrived in Britain in 1963 upon his Shaykh-e-Kamil order and resided in London. When he was the age of about 29 or 30, there was widespread sway of vice and obscenity everywhere in Britain. Muslims wondered aimlessly in the darkness of disbelief. There were no Masjids; there was no arrangement for the arrival of the honourable Muslim Scholars or the noble Saints. Whilst working in factories, he رضي الله عنه used to engage in the propagation of Islam. Hazrat Sahib رضي الله عنه established regular prescribed congregational ritual prayers whilst working in factories.

Allah جل جلاله blessed countless people with true guidance by his virtue. However, he disliked residing in Britain. After a short period of

residence in Britain he returned to Pakistan with the view to stay there, permanently. He started a business but suffered losses, his honourable Spiritual Guide informed him that: "Your work is in England and Europe, so that is why you have suffered this loss." When he again returned to England, he was blessed to see the Most Glorious Messenger ﷺ. He ﷺ said to him: "You are very happy." He رضي الله عنه submitted: "Why should I not be happy when I have prepared for you such a beautiful place to seat yourself." Someone else added that: "He is happy because you have appointed him on a mission in London." The Most Noble Messenger ﷺ said: "Yes, in a country like this to remember Allah جل جلاله and remind others to remember Allah جل جلاله is a great deed."

The younger generation abundantly benefited from him. Hazrat Sahib رضي الله عنه relates that: "When I awoke, my heart was over-joyed with happiness. The sending of Hazrat Khwajah Sufi Muhammad Aslam Sahib رضي الله عنه to this country for the propagation of Islam is not anything small, upon him was directed the Holy vision of Grace of the Most Noble Messenger ﷺ.

It is the effect of his honourable Spiritual Guide's holy supplication that, upon whomsoever he directed his attention their entire life used to change. The younger generation who were immersed in the colours of Europe became the victims of gross misguidance. By his رضي الله عنه exalted character and attention many became lovers of Islam.

نگاہ ولی میں وہ تاثیر دیکھی
بدلتی ہزاروں کی تقدیر دیکھی

I have witnessed the effects of the Saint's Vision.
I have witnessed thousands of destinies change (for the better).

The acceptance of Islam by Christians and followers of other religions:

Not only did the sinful Muslims benefit from his Vision of Grace, but also the Christian priests were blessed and enriched with the true religion of Islam. In every corner of Britain he preached the message of Islam, he even went as far as to visit central jails and preached to the prisoners. The eventual result was that many non-Muslims embracing Islam.

تیری روشن قندیلوں سے گیا گھر گھر اجالا ہے
ہوا یورپ منور بھی جو سب دنیا سے کالا ہے

"By your bright Lights, every house is illuminated.
Also was illuminated Europe, which was the darkest of all."

MIRACLES:

Many of his رضی اللہ عنہ miracles were manifest. However, his greatest miracle was to rescue people from the abyss of sins and to guide them upon

the right path. Very often he used to say: "To revive a dead person is neither something extraordinary nor is it a great miracle in the sight of a perfect Saint. On the contrary, the greatest miracle is the revival of a dead heart." He رضي الله عنه proved this fact in this elapsed era in the practical sense and also refreshed the memories of our forefathers.

Habits:

Hazrat Sahib رضي الله عنه was extremely affectionate and compassionate towards all the people he would meet. He used to behave very gently with everybody. However, he used to be very strict about the sacred Code of Practice [Sharia}. This is the very reason for his disciples to have remained adhered with constancy in ablution and in the regular practice of observing fasts and performing ritual prayers.

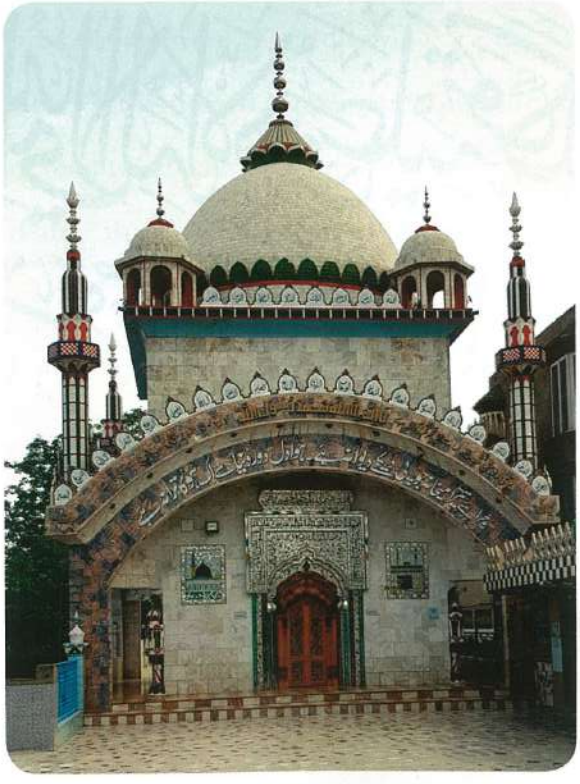
Representatives:

His representatives are stationed at various venues in the whole of Great Britain and in almost every city regular Dhikr assemblies are established. He established a grand Centre in Blackburn, Lancashire. This is the very place from where he propagated the Message of Truth to other fellow human beings, and he remained engaged in the execution of his holy tasks day and night.

Hazrat Sahib رضی اللہ عنہ had a magnificent Central Masjid built and during his blessed lifetime had his holy tomb built which is situated upon the sea coast of Shadpur Sharif, Thalianwala, Jhelum, Pakistan.

Demise:

At the age of sixty five years and upon the 12th of April 1999, on Sunday at 11:30am whilst uttering the All-Majestic Name 'Allah, Allah' جل جلالہ, he returned to his true Creator جل جلالہ. May Allah جل جلالہ cause infinite blessings and abundances to descend upon his illuminated sacred tomb. Amin. Summa Amin. May we be enriched with this perfect Saint's blessings.



لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم

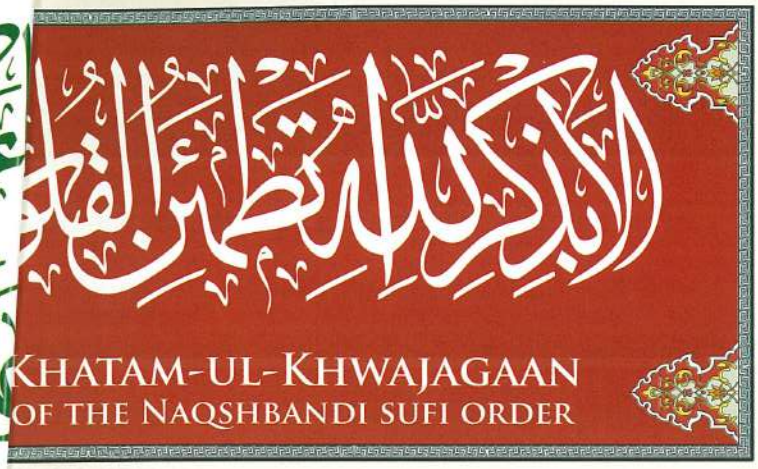
بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ فَإِن تَوَلَّوْا فَقُلْ

حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

"Indeed there has come to you a Noble Messenger from among you - your falling into hardship aggrieves Him, Most Concerned for you well being, For the Muslims Most Compassionate and Most Merciful."

Noble Messenger from among you -
lim, Most Concerned for you well b
Compassionate and Most Merciful.



KHATAM-UL-KHWAJAGAAN
OF THE NAQSHBANDI SUFI ORDER

the Masters' is the definitive tool in the quiver of the
a collection of supplications from the Qur'an, ordered and
by the Khwajagaan (the spiritual guides of the Sufi order)
Traveller from the lower realities into the Divine court and
supplications there. The following are the Khatam's of the
Most Distinguished Naqshbandi Sufi Order.

are read twice daily: after the obligatory dawn prayer (Fajr)
and after the obligatory sunset prayer (Magrib).

te: it is recommended by the Masters of the Most Distinguished
Sufi Order, that one should be in a state of ritual purity and ones
ld be free from any major and minor impurities. Wearing perfume,
self from worldly thoughts and desires. Refrain from talking while
of the Khatam is taking place. Avoid being distracted by others and
e on the words being recited and their meanings. Finally one should
to learn the correct pronunciation of the words of the Khatam.

Khatam-ul-Khwajagaan after Salaat-ul-Magrib

Remembrance in congregation after the obligatory sunset prayer.

In the Name of Allah, the All-Merciful, the All-Compassionate

• Sura tul-Faatihah ***7 Times***

"All Praise be to Allah ﷻ, Lord of the Worlds. The All-Merciful, the All-Compassionate. Master of the Day of Judgment. You alone we worship, and You alone we ask for help. Guide us in the Straight Path. The Path of those on whom You have bestowed Your Grace, Those whose portion is not wrath and who go not astray."

• Durood Sharif ***(Durood-e Khidri) 100 Times*****: Sallallaahu 'alaa Habeebihee Muhammadiw wa Aalihee wa As-haabihee wa Sallam**

"May Allah ﷻ send blessings upon His Beloved, Muhammad ﷺ, and upon His Family and upon His Companions and Peace."

• Sura tul-Inshirah ***79 Times***

"Have We not expanded your breast for you? And We have taken off from you your burden - Which had weighed down your back - And We have exalted for you your remembrance. So verily, with every hardship there is ease - Again, surely with every hardship there is ease. Therefore, when you are free, still labour hard, And to your Lord turn your attention."

• Sura tul-Ikhlaas ***1000 Times***

"Say: 'He is Allah, the One and Only. Allah, the Eternal, Absolute. He begets not nor is He begotten - Nor is there anyone equal to Him.'

• **Sura tul-Faatihah** ***7 Times***

• **Durood Sharif** ***(Durood-e Khidri) 100 Times***

• **Aaya tul Kareemah** ***500 Times***

Laa ilaaha illaa anta subhaanaka innee kuntu minaz-zaalimeen

"There is no god except You. Glory be to You!

Surely I was from the wrongdoers."

• **Durood Sharif** ***(Durood-e Khidri) 100 Times***

• **Laa ilaha illallaahu** ***100 Times***

There is no god except Allah

• **Yaa Allaahu** ***100 Times***

O Allah! (the One Whose Existence is necessary)

• **Yaa 'Azeezu** ***100 Times***

O Mighty One!

• **Yaa Wadoodu** ***100 Times***

O Loving One!

• **Yaa Kareemu** ***100 Times***

O Generous One!

• **Yaa Wahhaabu** ***100 Times***

O Bestower!

• **Yaa Hayyu Yaa Qayyoom** ***100 Times***

O Ever-Living One! O the Self-Sustaining One!

• **Has bunallaahu wa ni'mal wakeel-ni'mal mawlaa wa ni'man-naseer**

Allah is sufficient for us, and He is the Best Guardian. The Excellent Protector and the Excellent Helper! ***100 Times***

Yaa Qaadiyal Hajaat ***100 Times***

O Fulfiller of Needs!

• **Yaa Daafi'al Baliyyaat** ***100 Times***

O Averter of calamities!

• **Yaa Hallal Mushkilaat** ***100 Times***

O Changer of Difficulties to easiness!

• **Yaa Kaafiyal Muhimmaat** ***100 Times***

O Sufficient One for difficulties!

• **Yaa Shaafi'yal Amraad** ***100 Times***

O Curer of illnesses!

• **Yaa Munazzilal Barakaat** ***100 Times***

O Causer of Blessings to descend!

• **Yaa Musabbibal Asbaab** ***100 Times***

O Originator of Causes!

• **Yaa Raafi'ad Darajaat** ***100 Times***

O Elevator of Spiritual Stations!

• **Yaa Mujeebad Da'waat** ***100 Times***

O Responder of Supplications!

• **Yaa Amaanal Khaa-i-feen** ***100 Times***

O Hope of the fearful ones!

• **Yaa Khayran - Naasireen** ***100 Times***

O Best of the Helpers!

• **Yaa Daleelal Mutahayyireen** ***100 Times***

O Guide of those who are Astonished in Your love!

• **Yaa Ghiyaathal Mustaghitheena Aghithnaa** ***100 Times***

O Listener of Supplications, listen to our supplication!

• **Yaa Mufarrihal Mahzooneen** ***100 Times***

O Bestower of Happiness on the sorrowful!

• **Rabbi innee maghloobun fantasir** ***100 Times***

My Lord! Verily I have been overpowered, so Help me!

• **Yaa Allaahu, Yaa Rahmaanu,Yaa Raheemu, Yaa Arhamar-Raahimeen**

O Allah! O All-Merciful! O All-Compassionate! O most Merciful of the merciful! ***100 Times***

• **Kalima At Tamjeed** ***100 Times***

Subhaanllaahi wal-Hamdu lillaahi wa laa ilaaha illallaahu wallaahu Akbar walaa hawla walaa quwwata illaa billaahil 'Aliyyil 'Azeem

Glory be to Allah and all Praise is due to Allah, there is no god but Allah, Allah is the Greatest. There is no power nor any strength except with Allah, the All-High, the Supreme!

• **Allaahummas turnee bisatrikal jameel** ***100 Times***

O Allah! Cover me with Your Beautiful Veil!

• **Durood Sharif** ***(Durood-e Khidri) 100 Times***

Supplication (Du'a)

The following Dua should be recited after completing the Khatam. Recital of Durood Tu'naj'inah then Sura tul-Fatiha Sharif followed by:

"O Allah ﷻ, I implore you through your Infinite Mercy, accept this Khatam in Your Court. I present the blessings of this Khatam as a present, a gift, as a countenance in the Sacred presence of the Messenger of Allah ﷺ. Through the blessings of the Messenger of Allah ﷺ I present the blessings of the Khatam to all the souls of the Anbiya (Prophets) عليهم السلام, Shu'hada (Matyrs) and the Sali'heen (The Pious Ones). Further, I present its blessings to all the souls of the Khawajaghan (Masters) of the Naqshbandiyya, Qadiriyya, Chistiyya, Suhwardiyya and Uwaysiyya. I present it to all the souls of the believing men Mu'mi'neen, believing women Mu'mi'naat; to all the submitting men Musli'meen and submitting women Mus'li'maat. To all the Muslims, man, jinn, women who have lived, are living and will live.

I present the blessings of the Khatam to the souls of Sayyidunnaa Shah Bahauddin Naqshband, Sayyidunnaa Khawajah Moin'Ud'Din Chisti, Sayyidunnaa Shahab'Ud'Din Suhwardi and to Sayyidunnaa Ghawth al Azam Shaykh Abd'ul Qadir al-Jilani al-Hassani wal-Hussaini. Further I

present the blessings of the Khatam to the blessed soul of my master Mawlana Shaykh Khawajah Sufi Muhammad Aslam, O Allah جل جلاله elevate his rank, bless us by following his way and keep us in his company!

O Allah جل جلاله, I beseech you through your Infinite Mercy that through the Baraka (goodness) of the Khatam make all difficulties easy. O Allah جل جلاله protect us from the attacks of shaitan and the zalimeen (evil transgressors). O Allah جل جلاله protect us further from the attacks of the ego (nafs) and the desires of the world (duniya). O Allah جل جلاله take us away from the door of others and keep us at your door (in your blessed countenance). Shift us away from the presence of others and enable us to seek Your (Majestic and Beautiful) Presence.

O Allah جل جلاله! The brothers who are present and not, elevate them to their destined station. O Allah جل جلاله reform and correct the Ummah of the Messenger of Allah ﷺ, bless the Ummah of the Messenger of Allah ﷺ O Allah جل جلاله have pity upon state of the Ummah of the Messenger of Allah ﷺ! Create amongst the Ummah of the Messenger of Allah ﷺ a sense of understanding and brotherhood.

O Generous Lord! Make the residents of this locality virtuous. O Allah جل جلاله! have Mercy on the state of this locality. Grant harmony and understanding between each other. O Allah جل جلاله instil within those

unable to pray the ability to pray; within those who have no Dhikr (Remembrance of You) the ability to make Dhikr; within those who have no Fikr (no worry or concern of their deeds) the ability to reflect; bestow upon those who have no offspring pious and upright progeny.

O Allah جل جلاله! Those friends who ask us and write to us to supplicate for them and render their service to us for Your Pleasure and those who travel far distances seeking Your Pleasure, enrich them all openly and secretly.

Then recite the following to complete the supplication:

Un'sur'na fa'in-na'ka khair'un-Na'si'reen. Waf'tah'la'na fa'in-na'ka khair'ul fati'heen. Wag'fir'la'na fa'in-na'ka khair'ul ga'fi'reen. War'ham'na fa'in-na'ka khair'ur Ra'hi'meen. War'zuq'na fa'in-na'ka khair'ur Ra'zi'keen. Wah'fiz'na fa'in-na'ka khair'ul Ha'fi'zeen. Wah'di'na wa'naj'i'na mi'nal ko'miz'zwali'meen.

Wa Sallal-la-hu-ala Habeeb-e-hi Muhammad dinw wa 'aali-hi-wa ashaab-i-hi-aj'ma'een. Bi'rah'ma'ti'ka Ya Ar'ha'mar Ra'hi'meen."

خَتْمُ الْخَوَاجَكَانِ الْكَبِيْر

7 Times

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ. اَلرَّحْمٰنِ الرَّحِيْمِ.

مٰلِكِ يَوْمِ الدِّيْنِ. اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ. صِرَاطَ الَّذِيْنَ اَنْعَمْتَ

عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ. 1

2 صَلَّى اللّٰهُ عَلٰى حَبِيْبِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمْ

100 Times

79 Times

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ. وَوَضَعْنَا عَنْكَ وِزْرَكَ.

الَّذِيْ اَنْقَضَ ظَهْرَكَ. وَرَفَعْنَا لَكَ ذِكْرَكَ.

فَاِنَّ مَعَ الْعُسْرِ يُسْرًا. اِنَّ مَعَ الْعُسْرِ يُسْرًا.

فَاِذَا فَرَغْتَ فَانْصَبْ. وَاِلٰى رَبِّكَ فَارْغَبْ. 3

1000 Times

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

قُلۡ هُوَ اللّٰهُ اَحَدٌ. اللّٰهُ الصَّمَدُ. لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ.

وَلَمۡ يَكُن لَّهٗ كُفُوًا اَحَدٌ. 4

7 Times

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اَلۡحَمۡدُ لِلّٰهِ رَبِّ الۡعَالَمِيۡنَ. اَلرَّحۡمٰنِ الرَّحِيۡمِ.

مٰلِكِ يَوۡمِ الدِّيۡنِ. اِيَّاكَ نَعۡبُدُ وَاِيَّاكَ نَسۡتَعِيۡنُ.

اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ. صِرَاطَ الَّذِيۡنَ اَنۡعَمۡتَ

عَلَيۡهِمۡ غَيۡرِ الۡمَغۡضُوۡبِ عَلَيۡهِمۡ وَلَا الضَّآلِّيۡنَ. 5

6 صَلَّى اللّٰهُ عَلٰى حَبِيۡبِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصۡحَابِهٖ وَسَلَّمۡ

100 Times

500 Times

7 لَا اِلٰهَ اِلَّا اَنۡتَ سُبۡحَانَكَ اِنِّىۡ كُنۡتُ مِنَ الظّٰلِمِيۡنَ

8 صَلَّى اللّٰهُ عَلٰى حَبِيۡبِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصۡحَابِهٖ وَسَلَّمۡ

100 Times

9 — 100 Times
لَا اِلٰهَ اِلَّا اللّٰهُ

10 — 100 Times
يَا اَللّٰهُ

11 — 100 Times
يَا عَزِيْزُ

12 — 100 Times
يَا وَدُوْدُ

13 — 100 Times
يَا كَرِيْمُ

14 — 100 Times
يَا وَهَّابُ

15 — 100 Times
يَا حَيُّ يَا قَيُّوْمُ

16 — 100 Times
حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ
نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ

17 — 100 Times
يَا قَاضِيَ الْحَاجَاتِ

18 — 100 Times
يَا دَافِعَ الْبَلِيَّاتِ

19 — 100 Times
يَا حَلَّ الْمُشْكِلَاتِ

20 — 100 Times
يَا كَافِيَ الْمُهِمَّاتِ

21 — 100 Times
يَا شَافِيَ الْاَمْرَاضِ

22 — 100 Times
يَا مُنَزِّلَ الْبَرَكَاتِ

23 — 100 Times
يَا مُسَبِّبَ الْاَسْبَابِ

24 — 100 Times
يَا رَافِعَ الدَّرَجَاتِ

25 يَا مُجِيبَ الدَّعَوَاتِ — 100 Times

26 يَا اَمَانَ الْخَائِفِيْنَ — 100 Times

27 يَا خَيْرَ النَّاصِرِيْنَ — 100 Times

28 يَا دَلِيْلَ الْمُتَحَيِّرِيْنَ — 100 Times

29 يَا غِيَاثَ الْمُسْتَغِيْثِيْنَ اَغِثْنَا — 100 Times

30 يَا مُفَرِّحَ الْمَحْزُوْنِيْنَ — 100 Times

31 رَبِّ اِنِّيْ مَغْلُوْبٌ فَانْتَصِرْ — 100 Times

32 يَا اَللّٰهُ يَا رَحْمٰنُ يَا رَحِيْمُ يَا اَرْحَمَ الرَّاحِمِيْنَ — 100 Times

33 سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ — 100 Times

34 اَللّٰهُمَّ اسْتُرْنِيْ بِسَتْرِكَ الْجَمِيْلِ — 100 Times

35 صَلَّى اللّٰهُ عَلٰى حَبِيْبِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمْ — 100 Times

FINAL SUPPLICATION

The following is the final part of the supplication and is to be recited at the end of your supplication.

اُنْصُرْنَا فَاِنَّكَ خَيْرُ النَّاصِرِيْنَ

وَافْتَحْ لَنَا فَاِنَّكَ خَيْرُ الْفَاتِحِيْنَ

وَاغْفِرْ لَنَا فَاِنَّكَ خَيْرُ الْغَافِرِيْنَ

وَارْحَمْنَا فَاِنَّكَ خَيْرُ الرَّحِيْنَ

وَارْزُقْنَا فَاِنَّكَ خَيْرُ الرَّازِقِيْنَ

وَاحْفَظْنَا فَاِنَّكَ خَيْرُ الْحَافِظِيْنَ

وَاهْدِنَا وَنَجِّنَا مِنَ الْقَوْمِ الظَّالِمِيْنَ

وَصَلَّى اللهُ عَلٰى حَبِيْبِهٖ مُحَمَّدٍ وَّآلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

Khatam-ul-Khwajagaan after Salaat-ul-Fajr

Remembrance in congregation after the obligatory dawn prayer.

In the Name of Allah, the All-Merciful, the All-Compassionate

• Sura tul-Faatihah ***7 Times***

"All Praise be to Allah, Lord of the Worlds. The All-Merciful, the All-Compassionate. Master of the Day of Judgment. You alone we worship, and You alone we ask for help. Guide us in the Straight Path. The Path of those on whom You have bestowed Your Grace, Those whose portion is not wrath and who go not astray."

• Durood Sharif ***(Durood-e Khidri) 100 Times*****: Sallallaahu 'alaa Habeebihee Muhammadiw wa Aalihee wa As-haabihee wa Sallam**

"May Allah send blessings upon His Beloved, Muhammad , and upon His Family and upon His Companions and Peace."

• Subhaanallaahi wa bihamdihee Subhaanallaahil 'azeem - Astaghfirullaaha Rabbee min kulli zambin fagh-firlee ***500 Times***

Glorified is Allah with all Praise to Him. Glorified is Allah, the Magnificently Great. I beseech Allah, for forgiveness my Lord, from every sin, So forgive me!

• Durood Sharif ***(Durood-e Khidri) 100 Times***

• Has bunallaahu wa ni'mal wakeel-ni'mal mawlaa wa ni'man-naseer ***500 Times***

Allah is sufficient for us, and He is the Best Guardian.

The Excellent Protector and the Excellent Helper!

• **Durood Sharif** ***(Durood-e Khidri) 100 Times***

• **Yaa Khafiyyal-lutfi adriknee bilutfi-kal Khafiyy** ***500 Times***

O Most Subtle Bestower of Hidden Favours,

Assist me by Your Hidden Favours!

• **Durood Sharif** ***(Durood-e Khidri) 100 Times***

• **Laa hawla walaa Quwwata illaa billaa hil 'Aliyyil 'Azeem** ***500 Times***

There is no power nor any strength except with Allah,

the All-High, the Supreme!

• **Durood Sharif** ***(Durood-e Khidri) 100 Times***

• **Yaa Allaahu, Yaa Rahmaanu, Yaa Raheemu,**

Ya Arhamar-Raahimeen irhamnaa ***500 Times***

O Allah! O All-Merciful! O All-Compassionate!

O Most Merciful of the merciful! Have mercy upon us!

• **Durood Sharif** ***(Durood-e Khidri) 100 Times***

• **Yaa Hayyu Ya Qayyoom** ***300 Times***

O Ever-Living One! O the Self-Sustaining One!

• **Durood Sharif** ***(Durood-e Khidri) 100 Times***

Supplication

(*same as the pervious mentioned Du'a*)

خَتْمُ الْخَوَاجَكَانِ الصَّغِيْر

7 Times

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ. اَلرَّحْمٰنِ الرَّحِيْمِ.
مٰلِكِ يَوْمِ الدِّيْنِ. اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ.
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ. صِرَاطَ الَّذِيْنَ اَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ. (1)

(2) صَلَّى اللّٰهُ عَلٰى حَبِيْبِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمْ

100 Times

500 Times

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ
(3) اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ فَاغْفِرْ لِيْ

(4) صَلَّى اللّٰهُ عَلٰى حَبِيْبِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمْ

100 Times

500 Times

(5) حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ

6 صَلَّى اللّٰهُ عَلٰى حَبِيْبِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمْ

100 Times

7 يَا خَفِيَّ اللُّطْفِ اَدْرِكْنِيْ بِلُطْفِكَ الْخَفِيِّ

500 Times

8 صَلَّى اللّٰهُ عَلٰى حَبِيْبِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمْ

100 Times

9 لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

500 Times

10 صَلَّى اللّٰهُ عَلٰى حَبِيْبِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمْ

100 Times

11 يَا اَللّٰهُ يَا رَحْمٰنُ يَا رَحِيْمُ يَا اَرْحَمَ الرَّاحِمِيْنَ اِرْحَمْنَا

500 Times

12 صَلَّى اللّٰهُ عَلٰى حَبِيْبِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمْ

100 Times

13 يَا حَيُّ يَا قَيُّوْمُ

300 Times

14 صَلَّى اللّٰهُ عَلٰى حَبِيْبِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمْ

100 Times

فَاغْفِرْ لِنَاشِدِها وَاغْفِرْ لِقَارِئِهَا

سَأَلْتُكَ الْخَيْرَ يَا ذَا الْجُودِ وَالْكَرَمِ

يَا رَبِّ بِالْمُصْطَفى بَالِّغْ مَقَاصِدَنَا

وَاغْفِرْ لَنَا مَا مَضى يَا وَاسِعَ الْكَرَمِ

لَعَلَّ رَحْمَةَ رَبِّيْ حِيْنَ يَقْسِمُهَا
تَأْتِيْ عَلٰى حَسَبِ الْعِصْيَانِ فِي الْقِسَمِ
يَا رَبِّ وَاجْعَلْ رَجَائِيْ غَيْرَ مُنْعَكِسٍ
لَدَيْكَ وَاجْعَلْ حِسَابِيْ غَيْرَ مُنْخَرِمِ
وَالْطُفْ بِعَبْدِكَ فِي الدَّارَيْنِ اِنَّ لَهُ
صَبْرًا مَّتٰى تَدْعُهُ الاَهْوَالُ يَنْهَزِمِ
وَاْذَنْ لِّسُحْبِ صَلَاةٍ مِّنْكَ دَآئِمَةٍ
عَلَى النَّبِيِّ بِمُنْهَلٍّ وَّمُنْسَجِمِ
ثُمَّ الرِّضَا عَنْ اَبِيْ بَكْرٍ وَّعَنْ عُمَرَ
وَعَنْ عَلِيٍّ وَّعَنْ عُثْمَانَ ذِي الْكَرَمِ
وَالْآلِ وَالصَّحْبِ ثُمَّ التَّابِعِيْنَ فَهُمْ
اَهْلُ التُّقٰى وَالنُّقٰى وَالْحِلْمِ وَالْكَرَمِ
مَا رَنَّحَتْ عَذَبَاتِ الْبَانِ رِيْحُ صَبًا
وَاَطْرَبَ الْعِيْسَ حَادِي الْعِيْسِ بِالنَّغَمِ

وَلَنْ يَّفُوْتَ الْغِنٰى مِنْهُ يَدًا تَرِبَتْ
اِنَّ الْحَيَا يُنْبِتُ الْاَزْهَارَ فِي الْاَكَمِ
وَلَمْ اُرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفَتْ
يَدَا زُهَيْرٍ بِمَا اَثْنٰى عَلٰى هَرِمِ

CHAPTER TEN

يَا اَكْرَمَ الْخَلْقِ مَا لِيْ مَنْ اَلُوْذُ بِهٖ
سِوَاكَ عِنْدَ حُلُوْلِ الْحَادِثِ الْعَمَمِ
وَلَنْ يَّضِيْقَ رَسُوْلَ اللّٰهِ جَاهُكَ بِيْ
اِذَا الْكَرِيْمُ تَجَلّٰى بِاسْمِ مُنْتَقِمِ
فَاِنَّ مِنْ جُوْدِكَ الدُّنْيَا وَضَرَّتَهَا
وَمِنْ عُلُوْمِكَ عِلْمَ اللَّوْحِ وَالْقَلَمِ
يَا نَفْسُ لَا تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ
اِنَّ الْكَبَائِرَ فِي الْغُفْرَانِ كَاللَّمَمِ

فَيَا خَسَارَةَ نَفْسٍ فِيْ تِجَارَتِهَا

لَمْ تَشْتَرِ الدِّيْنَ بِالدُّنْيَا وَلَمْ تَسُمِ

وَمَنْ يَّبِعْ آجِلاً مِّنْهُ بِعَاجِلِهِ

يَبِنْ لَّهُ الْغَبْنُ فِيْ بَيْعٍ وَّفِيْ سَلَمِ

اِنْ آتِ ذَنْبًا فَمَا عَهْدِيْ بِمُنْتَقِضٍ

مِنَ النَّبِيِّ وَلَا حَبْلِيْ بِمُنْصَرِمِ

فَاِنَّ لِيْ ذِمَّةً مِّنْهُ بِتَسْمِيَتِيْ

مُحَمَّدًا وَّهُوَ اَوْفَى الْخَلْقِ بِالذِّمَمِ

اِنْ لَّمْ يَكُنْ فِيْ مَعَادِيْ آخِذًا بِيَدِيْ

فَضْلاً وَّاِلاَّ فَقُلْ يَا زَلَّةَ الْقَدَمِ

حَاشَاهُ اَنْ يَّحْرِمَ الرَّاجِيْ مَكَارِمَهُ

اَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمِ

وَمُنْذُ اَلْزَمْتُ اَفْكَارِيْ مَدَائِحَهُ

وَجَدْتُّهُ لِخَلَاصِيْ خَيْرَ مُلْتَزِمِ

اَحَلَّ اُمَّتَهُ فِيْ حِرْزِ مِلَّتِهِ
كَاللَّيْثِ حَلَّ مَعَ الْاَشْبَالِ فِيْ اَجَمِ

كَمْ جَدَّلَتْ كَلِمَاتُ اللهِ مِنْ جَدَلٍ
فِيْهِ وَكَمْ خَصَّمَ الْبُرْهَانُ مِنْ خَصِمِ

كَفَاكَ بِالْعِلْمِ فِي الْاُمِّيِّ مُعْجِزَةً
فِي الْجَاهِلِيَّةِ وَالتَّاْدِيْبَ فِي الْيُتُمِ

CHAPTER NINE

خَدَمْتُهُ بِمَدِيْحٍ اَسْتَقِيْلُ بِهِ
ذُنُوْبَ عُمْرٍ مَّضٰى فِي الشِّعْرِ وَالْخِدَمِ

اِذْ قَلَّدَانِيَ مَا تُخْشٰى عَوَاقِبُهُ
كَاَنَّنِيْ بِهِمَا هَدْيٌ مِّنَ النَّعَمِ

اَطَعْتُ غَيَّ الصِّبَا فِي الْحَالَتَيْنِ وَمَا
حَصَّلْتُ اِلَّا عَلَى الْاٰثَامِ وَالنَّدَمِ

وَالْكَاتِبِيْنَ بِسُمْرِ الْخَطِّ مَا تَرَكَتْ

اَقْلَامُهُمْ حَرْفَ جِسْمٍ غَيْرَ مُنْعَجِمِ

شَاكِي السِّلَاحِ لَهُمْ سِيْمَا تُمَيِّزُهُمْ

وَالْوَرْدُ يَمْتَازُ بِالسِّيْمَا عَنِ السَّلَمِ

تُهْدِىْ اِلَيْكَ رِيَاحُ النَّصْرِ نَشْرَهُمُ

فَتَحْسِبُ الزَّهْرَ فِي الْاَكْمَامِ كُلَّ كَمِىْ

كَاَنَّهُمْ فِيْ ظُهُوْرِ الْخَيْلِ نَبْتُ رُبًا

مِنْ شَدَّةِ الْحَزْمِ لَا مِنْ شِدَّةِ الْحُزُمِ

طَارَتْ قُلُوْبُ الْعِدَا مِنْ بَاْسِهِمْ فَرَقًا

فَمَا تُفَرِّقُ بَيْنَ الْبَهْمِ وَالْبُهَمِ

وَمَنْ تَكُنْ بِرَسُوْلِ اللهِ نُصْرَتُهُ

اِنْ تَلْقَهُ الْاُسْدُ فِيْ آجَامِهَا تَجِمِ

وَلَنْ تَرٰى مِنْ وَّلِيٍّ غَيْرَ مُنْتَصِرٍ

بِهِ وَلَا مِنْ عَدُوٍّ غَيْرَ مُنْقَصِمِ

يَجُرُّ بَحْرَ خَمِيْسٍ فَوْقَ سَابِحَةٍ

يَرْمِيْ بِمَوْجٍ مِّنَ الْاَبْطَالِ مُلْتَطِمِ

مِنْ كُلِّ مُنْتَدِبٍ لِلّٰهِ مُحْتَسِبٍ

يَسْطُوْ بِمُسْتَاصِلٍ لِّلْكُفْرِ مُصْطَلِمِ

حَتّٰى غَدَتْ مِلَّةُ الْاِسْلَامِ وَهْيَ بِهِمْ

مِنْ بَعْدِ غُرْبَتِهَا مَوْصُوْلَةَ الرَّحِمِ

مَكْفُوْلَةً اَبَدًا مِّنْهُمْ بِخَيْرِ اَبٍ

وَخَيْرِ بَعْلٍ فَلَمْ تَيْتَمْ وَلَمْ تَئِمِ

هُمُ الْجِبَالُ فَسَلْ عَنْهُمْ مُّصَادِمَهُمْ

مَاذَا رَاٰى مِنْهُمْ فِيْ كُلِّ مُصْطَدَمِ

وَسَلْ حُنَيْنًا وَسَلْ بَدْرًا وَسَلْ اُحُدًا

فُصُوْلُ حَتْفٍ لَّهُمْ اَدْهٰى مِنَ الْوَخَمِ

اَلْمُصْدِرِي الْبِيْضِ حُمْرًا بَعْدَ مَا وَرَدَتْ

مِنَ الْعِدَا كُلَّ مُسْوَدٍّ مِّنَ اللِّمَمِ

لَمَّا دَعَى اللهُ دَاعِيْنَا لِطَاعَتِهِ

بِاَكْرَمِ الرُّسْلِ كُنَّا اَكْرَمَ الْاُمَمِ

CHAPTER EIGHT

رَاعَتْ قُلُوْبَ الْعِدَا اَنْبَاءُ بِعْثَتِهِ

كَنَبْاءَةٍ اَجْفَلَتْ غُفْلاً مِّنَ الْغَنَمِ

مَا زَالَ يَلْقَاهُمْ فِيْ كُلِّ مُعْتَرَكٍ

حَتّٰى حَكَوْا بِالْقَنَا لَحْمًا عَلٰى وَضَمِ

وَدُّوْا الْفِرَارَ فَكَادُوْا يَغْبِطُوْنَ بِهِ

اَشْلَآءَ شَالَتْ مَعَ الْعُقْبَانِ وَالرَّخَمِ

تَمْضِى اللَّيَالِيْ وَلَا يَدْرُوْنَ عِدَّتَهَا

مَا لَمْ تَكُنْ مِّنْ لَيَالِى الْاَشْهُرِ الْحُرُمِ

كَاَنَّمَا الدِّيْنُ ضَيْفٌ حَلَّ سَاحَتَهُمْ

بِكُلِّ قَرْمٍ اِلٰى لَحْمِ الْعِدَا قَرِمِ

وَاَنْتَ تَخْتَرِقُ السَّبْعَ الطِّبَاقَ بِهِمْ

فِيْ مَوْكِبٍ كُنْتَ فِيْهِ صَاحِبَ الْعَلَمِ

حَتّٰى اِذَا لَمْ تَدَعْ شَاوًا لِّمُسْتَبِقٍ

مِنَ الدُّنُوِّ وَلَا مَرْقًى لِّمُسْتَنِمِ

خَفَضْتَ كُلَّ مَقَامٍ بِالْاِضَافَةِ اِذْ

نُوْدِيْتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

كَيْمَا تَفُوْزَ بِوَصْلٍ اَيِّ مُسْتَتِرٍ

عَنِ الْعُيُوْنِ وَسِرٍّ اَيِّ مُكْتَتَمِ

فَحُزْتَ كُلَّ فَخَارٍ غَيْرَ مُشْتَرَكٍ

وَجُزْتَ كُلَّ مَقَامٍ غَيْرَ مُزْدَحَمِ

وَجَلَّ مِقْدَارُ مَا وُلِّيْتَ مِنْ رُّتَبٍ

وَعَزَّ اِدْرَاكُ مَا اُوْلِيْتَ مِنْ نِّعَمِ

بُشْرٰى لَنَا مَعْشَرَ الْاِسْلَامِ اِنَّ لَنَا

مِنَ الْعِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمِ

قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَّمَدٍ

وَيُنْكِرُ الْفَمُ طَعْمَ الْمَآءِ مِنْ سَقَمِ

CHAPTER SEVEN

يَا خَيْرَ مَنْ يَّمَّمَ الْعَافُوْنَ سَاحَتَهُ

سَعْيًا وَّفَوْقَ مُتُوْنِ الْاَيْنُقِ الرُّسُمِ

وَمَنْ هُوَ الْآيَةُ الْكُبْرٰى لِمُعْتَبِرٍ

وَمَنْ هُوَ النِّعْمَةُ الْعُظْمٰى لِمُغْتَنِمِ

سَرَيْتَ مِنْ حَرَمٍ لَّيْلًا اِلٰى حَرَمٍ

كَمَا سَرَى الْبَدْرُ فِيْ دَاجٍ مِّنَ الظُّلَمِ

وَبِتَّ تَرْقٰى اِلٰى اَنْ نِلْتَ مَنْزِلَةً

مِنْ قَابَ قَوْسَيْنِ لَمْ تُدْرَكْ وَلَمْ تُرَمِ

وَقَدَّمَتْكَ جَمِيْعُ الْاَنْبِيَاءِ بِهَا

وَالرُّسْلِ تَقْدِيْمَ مَخْدُوْمٍ عَلٰى خَدَمِ

لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِيْ مَدَدٍ
وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيَمِ
فَمَا تُعَدُّ وَلَا تُحْصٰى عَجَائِبُهَا
وَلَا تُسَامُ عَلَى الْإِكْثَارِ بِالسَّأَمِ
قَرَّتْ بِهَا عَيْنُ قَارِيْهَا فَقُلْتُ لَهُ
لَقَدْ ظَفِرْتَ بِحَبْلِ اللّٰهِ فَاعْتَصِمِ
اِنْ تَتْلُهَا خِيْفَةً مِنْ حَرِّ نَارِ لَظٰي
اَطْفَأَتْ حَرَّ لَظٰى مِنْ وِّرْدِهَا الشَّبِمِ
كَاَنَّهَا الْحَوْضُ تَبْيَضُّ الْوُجُوْهُ بِهِ
مِنَ الْعُصَاةِ وَقَدْ جَآءُوْهُ كَالْحِمَمِ
وَكَالصِّرَاطِ وَكَالْمِيْزَانِ مَعْدِلَةً
فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمِ
لَا تَعْجَبَنْ لِّحَسُوْدٍ رَّاحَ يُنْكِرُهَا
تَجَاهُلًا وَّهُوَ عَيْنُ الْحَاذِقِ الْفَهِمِ

فَمَا تَطَاوُلُ آمَالِ الْمَدِيْحِ اِلَى

مَا فِيْهِ مِنْ كَرَمِ الْاَخْلَاقِ وَالشِّيَمِ

آيَاتُ حَقٍّ مِّنَ الرَّحْمٰنِ مُحْدَثَةٌ

قَدِيْمَةٌ صِفَةُ الْمَوْصُوْفِ بِالْقِدَمِ

لَمْ تَقْتَرِنْ بِزَمَانٍ وَهْيَ تُخْبِرُنَا

عَنِ الْمَعَادِ وَعَنْ عَادٍ وَّعَنْ اِرَمِ

دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجِزَةٍ

مِنَ النَّبِيِّيْنَ اِذْ جَآءَتْ وَلَمْ تَدُمِ

مُحَكَّمَاتٌ فَمَا تُبْقِيْنَ مِنْ شُبَهٍ

لِذِيْ شِقَاقٍ وَّمَا تَبْغِيْنَ مِنْ حِكَمِ

مَا حُوْرِبَتْ قَطُّ اِلَّا عَادَ مِنْ حَرَبٍ

اَعْدَى الْاَعَادِيْ اِلَيْهَا مُلْقِيَ السَّلَمِ

رَدَّتْ بَلَاغَتُهَا دَعْوٰى مُعَارِضِهَا

رَدَّ الْغَيُوْرِ يَدَ الْجَانِيْ عَنِ الْحُرَمِ

تَبَارَكَ اللهُ مَا وَحْيٌ بِمُكْتَسَبٍ
وَلَا نَبِيٌّ عَلَى غَيْبٍ بِمُتَّهَمِ

كَمْ اَبْرَاَتْ وَصِبًا بِاللَّمْسِ رَاحَتُهُ
وَاَطْلَقَتْ اَرِبًا مِّنْ رِّبْقَةِ اللَّمَمِ

وَاَحْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ
حَتّٰى حَكَتْ غُرَّةً فِي الْاَعْصُرِ الدُّهُمِ

بِعَارِضٍ جَادَ اَوْخِلْتَ الْبِطَاحَ بِهَا
سَيْبٌ مِّنَ الْيَمِّ اَوْسَيْلٌ مِّنَ الْعَرِمِ

CHAPTER SIX

دَعْنِيْ وَوَصْفِيَ آيَاتٍ لَّهٗ ظَهَرَتْ
ظُهُوْرَ نَارِ الْقِرٰى لَيْلًا عَلٰى عَلَمِ

فَالدُّرُّ يَزْدَادُ حُسْنًا وَهُوَ مُنْتَظِمٌ
وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَظِمِ

فَالصِّدْقُ فِي الْغَارِ وَالصِّدِّيْقُ لَمْ يَرِمَا

وَهُمْ يَقُوْلُوْنَ مَا بِالْغَارِ مِنْ أَرِمِ

ظَنُّوا الْحَمَامَ وَظَنُّوا الْعَنْكَبُوْتَ عَلٰى

خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحُمِ

وِقَايَةُ اللهِ أَغْنَتْ عَنْ مُّضَاعَفَةٍ

مِنَ الدُّرُوْعِ وَعَنْ عَالٍ مِّنَ الْأُطُمِ

مَا سَامَنِي الدَّهْرُ ضَيْمًا وَّاسْتَجَرْتُ بِهِ

إِلَّا وَنِلْتُ جِوَارًا مِّنْهُ لَمْ يُضَمِ

وَلَا الْتَمَسْتُ غِنَى الدَّارَيْنِ مِنْ يَّدِهِ

إِلَّا اسْتَلَمْتُ النَّدٰى مِنْ خَيْرِ مُسْتَلَمِ

لَا تُنْكِرِ الْوَحْيَ مِنْ رُؤْيَاهُ إِنَّ لَهُ

قَلْبًا إِذَا نَامَتِ الْعَيْنَانِ لَمْ يَنَمِ

وَذَاكَ حِيْنَ بُلُوْغٍ مِّنْ نُّبُوَّتِهِ

فَلَيْسَ يُنْكَرُ فِيْهِ حَالُ مُحْتَلِمِ

CHAPTER FIVE

مَوْلَایَ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا
عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

جَآءَتْ لِدَعْوَتِهِ الْاَشْجَارُ سَاجِدَةً
تَمْشِی اِلَیْهِ عَلٰی سَاقٍ بِلَا قَدَمِ

كَاَنَّمَا سَطَرَتْ سَطْرًا لِمَا كَتَبَتْ
فُرُوْعُهَا مِنْ بَدِیْعِ الْخَطِّ فِی اللَّقَمِ

مِثْلَ الْغَمَامَةِ اَنّٰی سَارَ سَآئِرَةً
تَقِیْهِ حَرَّ وَطِیْسٍ لِلْهَجِیْرِ حَمِیْ

اَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ اِنَّ لَهُ
مِنْ قَلْبِهِ نِسْبَةً مَبْرُوْرَةَ الْقَسَمِ

وَمَا حَوَی الْغَارُ مِنْ خَیْرٍ وَّمِنْ كَرَمٍ
وَكُلُّ طَرْفٍ مِّنَ الْكُفَّارِ عَنْهُ عَمِیْ

وَالْجِنُّ تَهْتِفُ وَالْاَنْوَارُ سَاطِعَةٌ

وَالْحَقُّ يُظْهَرُ مِنْ مَّعْنًى وَّمِنْ كَلِمِ

عَمُوْا وَصَمُّوْا فَاِعْلَانُ الْبَشَآئِرِ لَمْ

تُسْمَعْ وَبَارِقَةُ الْاِنْذَارِ لَمْ تُشَمِ

مِنْ بَعْدِ مَا اَخْبَرَ الْاَقْوَامَ كَاهِنُهُمْ

بِاَنَّ دِيْنَهُمُ الْمُعْوَجَّ لَمْ يَقُمِ

وَبَعْدَ مَا عَايَنُوْا فِي الْاُفُقِ مِنْ شُهُبٍ

مُنْقَضَّةٍ وَّفْقَ مَا فِي الْاَرْضِ مِنْ صَنَمِ

حَتّٰى غَدَا عَنْ طَرِيْقِ الْوَحْيِ مُنْهَزِمٌ

مِنَ الشَّيَاطِيْنِ يَقْفُوْا اِثْرَ مُنْهَزِمِ

كَاَنَّهُمْ هَرَبًا اَبْطَالُ اَبْرَهَةٍ

اَوْ عَسْكَرٌ بِالْحَصٰى مِنْ رَّاحَتَيْهِ رُمِيْ

نَبْذًا بِهٖ بَعْدَ تَسْبِيْحٍ بِبَطْنِهِمَا

نَبْذَ الْمُسَبِّحِ مِنْ اَحْشَآءِ مُلْتَقِمِ

CHAPTER FOUR

اَبَـانَ مَوْلِدُهُ عَنْ طِيْـبِ عُنْصُرِهِ
يَـا طِيْبَ مُبْتَـدَاٍ مِّنْهُ وَمُخْتَتَـمِ
يَـوْمٌ تَفَرَّسَ فِيْـهِ الْفُرْسُ اَنَّهُـمُ
قَدْ اُنْذِرُوْا بِحُلُوْلِ الْبُؤْسِ وَالنِّقَمِ
وَبَاتَ اِيْوَانُ كِسْرٰى وَهْوَ مُنْصَدِعٌ
كَشَمْلِ اَصْحَابِ كِسْرٰى غَيْرَ مُلْتَئِمِ
وَالنَّارُ خَامِدَةُ الْاَنْفَاسِ مِنْ اَسَفٍ
عَلَيْهِ وَالنَّهْرُ سَاهِى الْعَيْنِ مِنْ سَدَمِ
وَسَآءَ سَاوَةَ اَنْ غَاضَتْ بُحَيْرَتُهَا
وَرُدَّ وَارِدُهَا بِـالْغَيْظِ حِيْنَ ظَمِىْ
كَـاَنَّ بِالنَّارِ مَا بِالْمَاءِ مِنْ بَلَلٍ
حُزْنًا وَّبِالْمَآءِ مَا بِالنَّارِ مِنْ ضَرَمِ

فَاِنَّهُ شَمْسُ فَضْلٍ هُمْ كَوَاكِبُهَا

يُظْهِرْنَ اَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

حَتّٰى اِذَا طَلَعَتْ فِي الْكَوْنِ عَمَّ هُدَا

هَا الْعٰلَمِيْنَ وَاَحْيَتْ سَائِرَ الْاُمَمِ

اَكْرِمْ بِخَلْقِ نَبِيٍّ زَانَهُ خُلُقٌ

بِالْحُسْنِ مُشْتَمِلٍ بِالْبِشْرِ مُتَّسِمِ

كَالزَّهْرِ فِيْ تَرَفٍ وَّالْبَدْرِ فِيْ شَرَفٍ

وَالْبَحْرِ فِيْ كَرَمٍ وَّالدَّهْرِ فِيْ هِمَمِ

كَاَنَّهُ وَهُوَ فَرْدٌ مِنْ جَلَالَتِهِ

فِيْ عَسْكَرٍ حِيْنَ تَلْقَاهُ وَفِيْ حَشَمِ

كَاَنَّمَا اللُّؤْلُؤُ الْمَكْنُوْنُ فِيْ صَدَفٍ

مِنْ مَّعْدِنَيْ مَنْطِقٍ مِّنْهُ وَمُبْتَسَمِ

لَاطِيْبَ يَعْدِلُ تُرْبًا ضَمَّ اَعْظُمَهُ

طُوْبٰى لِمُنْتَشِقٍ مِّنْهُ وَمُلْتَثِمِ

لَوْ نَاسَبَتْ قَدْرَهُ اٰيَاتُهُ عِظَمًا

اَحْيَا اسْمُهُ حِيْنَ يُدْعٰى دَارِسَ الرِّمَمِ

لَمْ يَمْتَحِنَّا بِمَا تَعْيَا الْعُقُوْلُ بِهِ

حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نَهِمِ

اَعْيَ الْوَرٰى فَهْمُ مَعْنَاهُ فَلَيْسَ يُرٰى

فِي الْقُرْبِ وَالْبُعْدِ فِيْهِ غَيْرُ مُنْفَحِمِ

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدٍ

صَغِيْرَةً وَتُكِلُّ الطَّرْفَ مِنْ اَمَمِ

وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيْقَتَهُ

قَوْمٌ نِيَامٌ تَسَلَّوْا عَنْهُ بِالْحُلُمِ

فَمَبْلَغُ الْعِلْمِ فِيْهِ اَنَّهُ بَشَرٌ

وَاَنَّهُ خَيْرُ خَلْقِ اللّٰهِ كُلِّهِمِ

وَكُلُّ اٰيٍ اَتَى الرُّسْلُ الْكِرَامُ بِهَا

فَاِنَّمَا اتَّصَلَتْ مِنْ نُّوْرِهِ بِهِمِ

وَكُلُّهُمْ مِّنْ رَّسُوْلِ اللهِ مُلْتَمِسٌ

غَرْفًا مِّنَ الْبَحْرِ اَوْ رَشْفًا مِّنَ الدِّيَمِ

وَوَاقِفُوْنَ لَدَيْهِ عِنْدَ حَدِّهِمِ

مِنْ نُّقْطَةِ الْعِلْمِ اَوْ مِنْ شَكْلَةِ الْحِكَمِ

فَهُوَ الَّذِىْ تَمَّ مَعْنَاهُ وَصُوْرَتُهُ

ثُمَّ اصْطَفَاهُ حَبِيْبًا بَارِىءُ النَّسَمِ

مُنَزَّهٌ عَنْ شَرِيْكٍ فِىْ مَحَاسِنِهِ

فَجَوْهَرُ الْحُسْنِ فِيْهِ غَيْرُ مُنْقَسِمِ

دَعْ مَا ادَّعَتْهُ النَّصَارٰى فِىْ نَبِيِّهِمِ

وَاحْكُمْ بِمَا شِئْتَ مَدْحًا فِيْهِ وَاحْتَكِمِ

وَانْسُبْ اِلٰى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ

وَانْسُبْ اِلٰى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمِ

فَاِنَّ فَضْلَ رَسُوْلِ اللهِ لَيْسَ لَهُ

حَدٌّ فَيُعْرِبَ عَنْهُ نَاطِقٌ بِفَمِ

وَاَكَّدَتْ زُهْدَهُ فِيْهَا ضَرُوْرَتُهُ

اِنَّ الضَّرُوْرَةَ لَا تَعْدُوْ عَلَى الْعِصَمِ

وَكَيْفَ تَدْعُوْا اِلَى الدُّنْيَا ضَرُوْرَةُ مَنْ

لَوْلَاهُ لَمْ تَخْرُجِ الدُّنْيَا مِنَ الْعَدَمِ

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ

وَالْفَرِيْقَيْنِ مِنْ عُرْبٍ وَّمِنْ عَجَمِ

نَبِيُّنَا الْآمِرُ النَّاهِيْ فَلَا اَحَدٌ

اَبَرُّ فِيْ قَوْلِ لَا مِنْهُ وَلَا نَعَمِ

هُوَ الْحَبِيْبُ الَّذِيْ تُرْجٰى شَفَاعَتُهُ

لِكُلِّ هَوْلٍ مِّنَ الْاَهْوَالِ مُقْتَحِمِ

دَعَا اِلَى اللّٰهِ فَالْمُسْتَمْسِكُوْنَ بِهِ

مُسْتَمْسِكُوْنَ بِحَبْلٍ غَيْرِ مُنْفَصِمِ

فَاقَ النَّبِيِّيْنَ فِيْ خَلْقٍ وَفِيْ خُلُقٍ

وَلَمْ يُدَانُوْهُ فِيْ عِلْمٍ وَّلَا كَرَمِ

اَسْتَغْفِرُ اللهَ مِنْ قَوْلٍ بِلَا عَمَلٍ
لَقَدْ نَسَبْتُ بِهِ نَسْلاً لِّذِيْ عُقُمِ
اَمَرْتُكَ الْخَيْرَ لٰكِنْ مَّا ائْتَمَرْتُ بِهِ
وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ
وَلَا تَزَوَّدْتُّ قَبْلَ الْمَوْتِ نَافِلَةً
وَلَمْ اُصَلِّ سِوٰى فَرْضٍ وَّلَمْ اَصُمِ

CHAPTER THREE

ظَلَمْتُ سُنَّةَ مَنْ اَحْيَا الظَّلَامَ اِلٰى
اَنِ اشْتَكَتْ قَدَمَاهُ الضُّرَّ مِنْ وَرَمِ
وَشَدَّ مِنْ سَغَبٍ اَحْشَاءَهُ وَطَوٰى
تَحْتَ الْحِجَارَةِ كَشْحاً مُّتْرَفَ الْاَدَمِ
وَرَاوَدَتْهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ
عَنْ نَّفْسِهِ فَاَرَاهَا اَيَّمَا شَمَمِ

فَاصْرِفْ هَوَاهَا وَحَاذِرْ اَنْ تُوَلِّيَهُ

اِنَّ الْهَوٰى مَا تَوَلّٰى يُصْمِ اَوْ يَصِمِ

وَرَاعِهَا وَهْيَ فِي الاَعْمَالِ سَائِمَةٌ

وَاِنْ هِيَ اسْتَحْلَتِ الْمَرْعٰى فَلاَ تُسِمِ

كَمْ حَسَّنَتْ لَذَّةً لِلْمَرْءِ قَاتِلَةً

مِنْ حَيْثُ لَمْ يَدْرِ اَنَّ السُّمَّ فِي الدَّسَمِ

وَاخْشَ الدَّسَائِسَ مِنْ جُوْعٍ وَّمِنْ شِبَعٍ

فَرُبَّ مَخْمَصَةٍ شَرٌّ مِنَ التُّخَمِ

وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدِ امْتَلاَتْ

مِنَ الْمَحَارِمِ وَالْزَمْ حِمْيَةَ النَّدَمِ

وَخَالِفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِهِمَا

وَاِنْ هُمَا مَحَّضَاكَ النُّصْحَ فَاتَّهِمِ

وَلاَ تُطِعْ مِنْهُمَا خَصْمًا وَّلاَ حَكَمًا

فَاَنْتَ تَعْرِفُ كَيْدَ الْخَصْمِ وَالْحَكَمِ

CHAPTER TWO

فَاِنَّ اَمَّارَتِیْ بِالسُّوْٓءِ مَا اتَّعَظَتْ
مِنْ جَهْلِهَا بِنَذِیْرِ الشَّیْبِ وَالْهَرَمِ
وَلَا اَعَدَّتْ مِنَ الْفِعْلِ الْجَمِیْلِ قِرًی
ضَیْفٍ اَلَمَّ بِرَاْسِیْ غَیْرَ مُحْتَشِمِ
لَوْ كُنْتُ اَعْلَمُ اَنِّیْ مَا اُوَقِّرُهٗ
كَتَمْتُ سِرًّا بَدَا لِیْ مِنْهُ بِالْكَتَمِ
مَنْ لِّیْ بِرَدِّ جِمَاحٍ مِّنْ غَوَایَتِهَا
كَمَا یُرَدُّ جِمَاحُ الْخَیْلِ بِاللُّجُمِ
فَلَا تَرُمْ بِالْمَعَاصِیْ كَسْرَ شَهْوَتِهَا
اِنَّ الطَّعَامَ یُقَوِّیْ شَهْوَةَ النَّهِمِ
وَالنَّفْسُ كَالطِّفْلِ اِنْ تُهْمِلْهُ شَبَّ عَلٰی
حُبِّ الرَّضَاعِ وَاِنْ تَفْطِمْهُ یَنْفَطِمِ

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَمَا شَهِدَتْ

بِهِ عَلَيْكَ عُدُوْلُ الدَّمْعِ وَالسَّقَمِ

وَاَثْبَتَ الْوَجْدُ خَطَّىْ عَبْرَةٍ وَّضَنًى

مِّثْلَ الْبَهَارِ عَلٰى خَدَّيْكَ وَالْعَنَمِ

نَعَمْ سَرٰى طَيْفُ مَنْ اَهْوٰى فَاَرَّقَنِىْ

وَالْحُبُّ يَعْتَرِضُ اللَّذَّاتِ بِالْاَلَمِ

يَا لَآئِمِىْ فِى الْهَوٰى الْعُذْرِىِّ مَعْذِرَةً

مِّنِّىْ اِلَيْكَ وَلَوْ اَنْصَفْتَ لَمْ تَلُمِ

عَدَتْكَ حَالِىْ لَا سِرِّىْ بِمُسْتَتِرٍ

عَنِ الْوُشَاةِ وَلَا دَآئِىْ بِمُنْحَسِمِ

مَحَّضْتَنِى النُّصْحَ لٰكِنْ لَسْتُ اَسْمَعُهُ

اِنَّ الْمُحِبَّ عَنِ الْعُذَّالِ فِىْ صَمَمِ

اِنِّىْ اتَّهَمْتُ نَصِيْحَ الشَّيْبِ فِىْ عَذَلِ

وَالشَّيْبُ اَبْعَدُ فِىْ نُصْحٍ عَنِ التُّهَمِ

CHAPTER ONE

مَوْلَایَ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا
عَلٰی حَبِیْبِكَ خَیْرِ الْخَلْقِ كُلِّهِمِ

اَمِنْ تَذَكُّرِ جِیْرَانٍ بِذِیْ سَلَمِ
مَزَجْتَ دَمْعًا جَرٰی مِنْ مُّقْلَةٍ بِدَمِ

اَمْ هَبَّتِ الرِّیْحُ مِنْ تِلْقَآءِ كَاظِمَةٍ
وَاَوْمَضَ الْبَرْقُ فِي الظَّلْمَآءِ مِنْ اِضَمِ

فَمَا لِعَیْنَیْكَ اِنْ قُلْتَ اكْفُفَا هَمَتَا
وَمَا لِقَلْبِكَ اِنْ قُلْتَ اسْتَفِقْ یَهِمِ

اَیَحْسَبُ الصَّبُّ اَنَّ الْحُبَّ مُنْكَتِمٌ
مَا بَیْنَ مُنْسَجِمٍ مِّنْهُ وَمُضْطَرِمِ

لَوْلَا الْهَوٰی لَمْ تُرِقْ دَمْعًا عَلٰی طَلَلٍ
وَلَا اَرِقْتَ لِذِكْرِ الْبَانِ وَالْعَلَمِ

قصيدة البردة

QASIDA BURDA

THE POEM OF THE CLOAK

مولاي صلِّ وسلِّم دائماً أبداً

على حبيبك خير الخلق كلهم

IMAM AL BUSIRI

MUHAMMAD IBN SA'IDL BUSIRI

كَثِيْرًا دَآئِمًا اِلٰى يَوْمِ الدِّيْنِ دَعْوٰهُمْ فِيْهَا سُبْحٰنَكَ اَللّٰهُمَّ
وَتَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ۚ وَاٰخِرُ دَعْوٰهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلْمُقَرَّبِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ

اِنَّ الَّذِيْنَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنٰٓى ۙ اُولٰٓئِكَ عَنْهَا مُبْعَدُوْنَ

لَا يَسْمَعُوْنَ حَسِيْسَهَا ۚ وَهُمْ فِيْ مَا اشْتَهَتْ اَنْفُسُهُمْ خٰلِدُوْنَ

لَا يَحْزُنُهُمُ الْفَزَعُ الْاَكْبَرُ وَتَتَلَقّٰهُمُ الْمَلٰٓئِكَةُ ؕ هٰذَا يَوْمُكُمُ

الَّذِيْ كُنْتُمْ تُوْعَدُوْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ

الْبَشِيْرِ الْمُبَشِّرِ لِلْمُؤْمِنِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ اِنَّ الْمُسْلِمِيْنَ

وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ

وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ

وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَالصَّآئِمِيْنَ

وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ

كَثِيْرًا وَّالذّٰكِرٰتِ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا وَاَنْ لَّيْسَ

لِلْاِنْسَانِ اِلَّا مَا سَعٰى وَاَنَّ سَعْيَهٗ سَوْفَ يُرٰى ثُمَّ يُجْزٰىهُ

الْجَزَآءَ الْاَوْفٰى اَللّٰهُمَّ صَلِّ عَلَيْهِ صَلَاةً تُشْرَحُ بِهَا الصُّدُوْرُ

وَتَهُوْنُ بِهَا الْاُمُوْرُ وَتَنْكَشِفُ بِهَا السُّتُوْرُ وَسَلِّمْ تَسْلِيْمًا

الدُّنْيَا ۚ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلْاُمِّيِّيْنَ

بِمَا قَالَ اللّٰهُ الْعَظِيْمُ كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ

بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا

مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلْمُصْطَفِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ ثُمَّ

اَوْرَثْنَا الْكِتٰبَ الَّذِيْنَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۚ فَمِنْهُمْ ظَالِمٌ

لِّنَفْسِهٖ ۚ وَمِنْهُمْ مُّقْتَصِدٌ ۚ وَمِنْهُمْ سَابِقٌۢ بِالْخَيْرٰتِ بِاِذْنِ اللّٰهِ ؕ

ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا

مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلْمُذْنِبِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ قُلْ

يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ

اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ اَللّٰهُمَّ

صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلْمُسْتَغْفِرِيْنَ

بِمَا قَالَ اللّٰهُ الْعَظِيْمُ وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ

يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى

الْبَشِيْرِ الْمُبَشِّرِ لِلصّٰلِحِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ اَنَّ الْاَرْضَ
يَرِثُهَا عِبَادِيَ الصّٰلِحُوْنَ اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ ۙ الَّذِيْنَ يَرِثُوْنَ
الْفِرْدَوْسَ ؕ هُمْ فِيْهَا خٰلِدُوْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا
مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلْمُحْسِنِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ
اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ
وَيَجْعَلْ لَّكُمْ نُوْرًا تَمْشُوْنَ بِهٖ وَيَغْفِرْ لَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ
لِلْمُبَشَّرِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ لَهُمُ الْبُشْرٰى فِي الْحَيٰوةِ الدُّ
نْيَا وَفِي الْاٰخِرَةِ ؕ لَا تَبْدِيْلَ لِكَلِمٰتِ اللّٰهِ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلْفٰٓئِزِيْنَ
بِمَا قَالَ اللّٰهُ الْعَظِيْمُ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا
عَظِيْمًا اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ
لِلزَّاهِدِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ حَيٰوةِ

لِلْمُحْسِنِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ وَاَحْسِنُوْا ۚ اِنَّ اللّٰهَ يُحِبُّ
الْمُحْسِنِيْنَ مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ وَمَنْ جَآءَ
بِالسَّيِّئَةِ فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُوْنَ اَللّٰهُمَّ صَلِّ
وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلْمُتَصَدِّقِيْنَ بِمَا
قَالَ اللّٰهُ الْعَظِيْمُ وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ
اِنَّ اللّٰهَ يَجْزِى الْمُتَصَدِّقِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا
مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلْمُتَّقِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُوْنَ وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ اَللّٰهُمَّ
صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلشّٰكِرِيْنَ
بِمَا قَالَ اللّٰهُ الْعَظِيْمُ وَاشْكُرُوْا نِعْمَةَ اللّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ
لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ اَللّٰهُمَّ
صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلسّٰئِلِيْنَ
بِمَا قَالَ اللّٰهُ الْعَظِيْمُ فَاِنِّيْ قَرِيْبٌ ۭ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ
اُدْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ

يُؤْمِنُوْنَ الَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ لَهُمْ جَزَآءُ
الضِّعْفِ بِمَا عَمِلُوْا وَهُمْ فِي الْغُرُفٰتِ اٰمِنُوْنَ اَللّٰهُمَّ صَلِّ
وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلْمُخْبِتِيْنَ بِمَا
قَالَ اللّٰهُ الْعَظِيْمُ وَبَشِّرِ الْمُخْبِتِيْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ
قُلُوْبُهُمْ وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ
رٰجِعُوْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ
لِلصّٰبِرِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ وَبَشِّرِ الصّٰبِرِيْنَ الَّذِيْنَ اِذَآ
اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ اُولٰٓئِكَ
عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ ۟ وَاُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ
اِنِّيْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوْٓا ۙ اَنَّهُمْ هُمُ الْفَآئِزُوْنَ اَللّٰهُمَّ صَلِّ
وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلْكٰظِمِيْنَ بِمَا قَالَ
اللّٰهُ الْعَظِيْمُ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ؕ وَاللّٰهُ
يُحِبُّ الْمُحْسِنِيْنَ فَمَنْ عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ ؕ اِنَّهٗ لَا يُحِبُّ
الظّٰلِمِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ

الْمُبَشِّرِ لِلْخٰشِعِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ وَاسْتَعِيْنُوْا بِالصَّبْرِ
وَالصَّلٰوةِ ؕ وَاِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ الَّذِيْنَ يَظُنُّوْنَ
اَنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَاَنَّهُمْ اِلَيْهِ رٰجِعُوْنَ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ
قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ
وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلصّٰبِرِيْنَ
بِمَا قَالَ اللّٰهُ الْعَظِيْمُ اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ
اُولٰٓئِكَ الَّذِيْنَ هَدٰهُمُ اللّٰهُ وَاُولٰٓئِكَ هُمْ اُولُوا الْاَلْبَابِ اَللّٰهُمَّ
صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلْمُخَائِفِيْنَ
بِمَا قَالَ اللّٰهُ الْعَظِيْمُ وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ وَاَمَّا مَنْ
خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ
لِلْمُتَّقِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ ؕ
فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَيُؤْتُوْنَ الزَّكٰوةَ وَالَّذِيْنَ هُمْ بِاٰيٰتِنَا

حِسَابٍ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ
لِلْاَوَّابِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ فَاِنَّهٗ كَانَ لِلْاَوَّابِيْنَ غَفُوْرًا
لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ جَزٰٓءُا الْمُحْسِنِيْنَ اَللّٰهُمَّ
صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ لِلتَّوَّابِيْنَ
بِمَا قَالَ اللّٰهُ الْعَظِيْمُ اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ
وَهُوَ الَّذِىْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَعْفُوْا عَنِ السَّيِّاٰتِ
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ الْمُبَشِّرِ
لِلْمُخْلِصِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا مُّخْلِصِيْنَ
لَهُ الدِّيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ
الْمُبَشِّرِ لِلْمُصَلِّيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ وَاَقِمِ الصَّلٰوةَ ؕ اِنَّ
الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِا
لْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ؕ اِنَّ ذٰلِكَ
مِنْ عَزْمِ الْاُمُوْرِ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْبَشِيْرِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا
مُحَمَّدِ الْبَشِيْرِ الْمُبَشِّرِ لِلْمُؤْمِنِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ
وَبَشِّرِ الْمُؤْمِنِيْنَ وَاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ اَللّٰهُمَّ
صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدِ الْبَشِيْرِ الْمُبَشِّرِ لِلذّٰكِرِيْنَ
بِمَا قَالَ اللّٰهُ الْعَظِيْمُ فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ اُذْكُرُوا اللّٰهَ ذِكْرًا
كَثِيْرًا وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ
وَمَلٰٓئِكَتُهٗ لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَكَانَ بِالْمُؤْ
مِنِيْنَ رَحِيْمًا تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ سَلٰمٌ ۚ وَاَعَدَّ لَهُمْ اَجْرًا كَرِيْمًا
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدِ الْبَشِيْرِ الْمُبَشِّرِ
لِلْعٰمِلِيْنَ بِمَا قَالَ اللّٰهُ الْعَظِيْمُ اَنِّيْ لَآ اُضِيْعُ عَمَلَ عَامِلٍ
مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰى ۚ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى
وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا بِغَيْرِ

يَوْمِ الْحَشْرِ وَالْقَرَارِ وَصَلِّ عَلَيْهِ مَا تَعَاقَبَ اللَّيْلُ وَالنَّهَارُ
وَصَلِّ عَلَيْهِ مَا اخْتَلَفَ الْمَلَوَانُ وَتَعَاقَبَ الْعَصَرَنُ وَكَرَّ
رَالْجَدِيدَانُ وَاسْتَقْبَلَ الْفَرَقْدَانُ وَعَدَدَ اَمْوَاجِ الْبِحَارِ
وَعَدَدَ الرِّمَالِ وَالْقِفَارِ وَبَلِّغْ رُوْحَهُ وَاَرْوَاحَ اَهْلِ بَيْتِهٖ
مِنَّا التَّحِيَّةَ وَالتَّسْلِيْمَ وَعَلٰى جَمِيْعِ الْاَنْبِيَاءِ وَالْمُرْ
سَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ
بِعَدَدِ كُلِّ ذَرَّةٍ اَلْفَ اَلْفَ مَرَّةٍ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ
النَّبِيِّ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ سُبُّوْحٌ قُدُّوْسٌ رَبُّنَا
وَرَبُّ الْمَلَائِكَةِ وَالرُّوْحِ رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ
عَمَّا تَعْلَمُ اِنَّكَ اَنْتَ الْاَعَزُّ الْاَكْرَمُ

وَلِاُسْتَاذِیَّ وَلِجَمِیْعِ الْمُؤْمِنِیْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِیْنَ وَالْمُسْلِمٰتِ
الْاَحْیَآءِ مِنْهُمْ وَالْاَمْوَاتِ وَتُجِیْرَنِیْ مِنْ عَذَابِكَ وَتُوْجِبَ لِیْ رِضْوَانَكَ
وَسَلِّمْ تَسْلِیْمًا كَثِیْرًا كَثِیْرًا ؕ بِرَحْمَتِكَ یَا اَرْحَمَ الرّٰحِمِیْنَ ؕ

130 DEPART THIS LIFE WITH IMAN 222

اَللّٰهُمَّ صَلِّ عَلٰی سَیِّدِنَا مُحَمَّدٍ مُّنْطَلِقِ عِنَانِ جَوَادِ الْاِیْمَانِ
فِیْ مَیْدَانِ الْاِحْسَانِ مُرْسِلًا مُّرْشِدًا اِلٰی رِیَاحِ الْكَرَمِ فِیْ
رَوْضِ الْجِنَانِ وَعَلٰٓی اٰلِ مُحَمَّدٍ وَّسَلِّمْ ؕ

131 GREAT SALAWAT 223

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدِ نِ النَّبِیِّ عَدَدَ مَنْ صَلّٰی عَلَیْهِ مِنَ
الْاَخْیَارِ وَعَدَدَ مَنْ لَمْ یُصَلِّ عَلَیْهِ مِنَ الْاَشْرَارِ وَعَدَدَ
قَطَرَاتِ الْاَمْطَارِ وَعَدَدَ اَوْرَاقِ الْاَشْجَارِ وَعَدَدَ اَنْفَاسِ
الْمُسْتَغْفِرِیْنَ بِالْاَسْحَارِ وَعَدَدَ مَا كَانَ وَمَا یَكُوْنُ اِلٰی

صَلٰوةُ اللّٰهِ وَمَلٰٓئِكَتِهٖ وَاَنْبِيَآئِهٖ وَرُسُلِهٖ وَجَمِيْعِ خَلْقِهٖ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُرْسَلِيْنَ اِمَامِ الْمُتَّقِيْنَ وَخَاتَمِ النَّبِيِّيْنَ وَقَآئِدِ الْغُرِّ الْمُحَجَّلِيْنَ وَشَفِيْعِ
الْمُذْنِبِيْنَ وَرَسُوْلِ رَبِّ الْعٰلَمِيْنَ وَعَلٰٓى اٰلِهٖ وَاَصْحَابِهٖ وَذُرِّيّٰتِهٖ
وَاَهْلِ بَيْتِهٖ وَاَحْفَادِهٖ اَجْمَعِيْنَ اَللّٰهُمَّ صَلِّ عَلٰى جِبْرِيْلَ وَمِيْكَآئِيْلَ
وَاِسْرَافِيْلَ وَعِزْرَآئِيْلَ وَمُنْكَرٍ وَّنَكِيْرٍ وَّالْمَلٰٓئِكَةِ الْمُقَرَّبِيْنَ وَعَلٰى حَمَلَةِ
الْعَرْشِ وَالْكِرَامِ الْكَاتِبِيْنَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا
مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ الْاَهْوَالِ
وَالْاٰفَاتِ وَتَقْضِىْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ
جَمِيْعِ السَّيِّاٰتِ وَتَرْفَعُنَا بِهَا عِنْدَكَ اَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا
بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ الْخَيْرَاتِ فِى الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ وَصَلِّ عَلٰى جَمِيْعِ
الْاَنْبِيَآءِ وَالْمُرْسَلِيْنَ وَعَلٰى عِبَادِكَ الصَّالِحِيْنَ وَسَلِّمْ تَسْلِيْمًا كَثِيْرًا
كَثِيْرًا اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ بِحَقِّ هٰذِهِ الصَّلٰوةِ اَنْ تُكْرِمَنِىْ
بِرُؤْيَةِ مُحَمَّدٍ خَاتَمِ النَّبِيِّيْنَ فِى الْمَنَامِ وَاَنْ تَغْفِرَلِىْ وَلِوَالِدَىَّ

الْمُقْتَبِسِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُمَكِّنِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْفَآئِقِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْفَاتِحِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ مَّعَ الْاَرْضِ اِذَا بُدِّلَتْ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ مَّعَ الصُّدُوْرِ اِذَا حُصِّلَتْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ
مَّعَ الْحَسَنَاتِ اِذَآ اُظْهِرَتْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ مَّعَ السَّيِّاٰتِ
اِذَآ اُنْزِلَتْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ مَّعَ الْحَاجَاتِ اِذَا قُضِيَتْ اَللّٰهُمَّ صَلِّ
عَلٰى مُحَمَّدٍ مَّعَ الْجَنَّةِ اِذَا اُزْلِفَتْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ مَّعَ النُّفُوْسِ
اِذَا زُوِّجَتْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ الْاَمِيْنِ عَلٰى وَحْيِكَ صَلٰوةً لَّآ حَدَّ
لَهَا وَلَا مُنْتَهٰى اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ وَعَلٰٓى
اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ اَضْعَافَ مَا صَلّٰى
عَلَيْهِ جَمِيْعُ الْمُصَلِّيْنَ مِنَ السَّابِقِيْنَ وَالْمُؤَخَّرِيْنَ اَضْعَافًا مُّضَاعَفَةً اَلْفَ
اَلْفِ اَلْفٍ فِيْٓ اَلْفِ اَلْفٍ وَّصَلِّ كَذٰلِكَ عَلٰى جَمِيْعِ الْاَنْبِيَآءِ وَالْمُرْسَلِيْنَ
وَعَلَى الْمَلٰٓئِكَةِ الْمُقَرَّبِيْنَ وَعَلٰٓى اَهْلِ طَاعَتِكَ اَجْمَعِيْنَ اَللّٰهُمَّ صَلِّ
عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ بِعَدَدِ كُلِّ شَيْءٍ فِي الدُّنْيَا وَالْاٰخِرَةِ

الْمُتَدَبِّرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُنْشِئِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُخْلِصِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الذَّاكِرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْخَاضِعِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْخَاشِعِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الرَّاجِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْاَوْرَعِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْخَائِفِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُتَوَرِّعِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْاَطْهَرِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْاَكْرَمِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُكَرَّمِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْاَنْجَبِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ
سَيِّدِ الْاَشْجَعِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْاَفْضَلِيْنَ ط اَللّٰهُمَّ صَلِّ
عَلٰى مُحَمَّدٍ سَيِّدِ الْاَنْوَارِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَعْرُوْفِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ السَّالِكِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُعَاهِدِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْهَادِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَهْدِيِّيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ

الْمُهَاجِرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُظْهِرِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُبَرْهِنِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
السَّابِحِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْعَالَمِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْقَانِتِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُنْفِقِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الرَّاضِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الرَّءُوْفِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُتَهَجِّدِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُسْتَغْفِرِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُجْتَهِدِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُتَعَفِّفِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْحَامِلِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَغْفُوْرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُتَدَيِّنِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُرْضِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَادِحِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْاَرْفَعِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُبَشِّرِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُنْذِرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ

الْمُتَعَظِّمِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُؤَلِّفِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْاَظْهَرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُتَصَدِّقِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُوَفَّقِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْعَافِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمَبْتُوْلِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُفَكِّرِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَسْرُوْرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُتَبَتِّلِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْاٰمِنِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُتَوَاضِعِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُتَفَكِّرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُبَجَّلِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُمَجَّدِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُتَفَاخِرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُتَحَمِّلِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُتَوَسِّمِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْقَاسِمِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُقِيْمِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُسَافِرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ

الْمُقَرَّبِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُحَرِّضِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُفَرِّحِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُقْتَرِبِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُتَقَابِلِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُسَبِّحِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُقَدَّسِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُرَتِّلِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَامُوْلِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُحَقِّقِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُدَقِّقِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الدَّاعِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الصَّآئِمِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُحْسِنِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الزَّاكِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْكَامِلِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ السَّابِقِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَسْبُوْقِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمَعْصُوْمِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَحْفُوْظِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الشَّافِعِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ

الْوَاصِلِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُحِبِّيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَوْرُوْدِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمَقْبُوْلِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْعَاشِقِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَعْشُوْقِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْعَارِفِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْوَاعِظِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَذْكُوْرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُنْعِمِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُعَظِّمِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُبَلِّغِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُنَادِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُؤَدِّبِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُفَسِّرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُعَلِّمِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْعَاقِلِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْبَاذِلِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْاَجْوَدِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُتَعَبِّدِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُسْتَمِعِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ

الْمَسَاكِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُوَافِقِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُرَافِقِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْفَآئِزِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْعَامِلِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْعَائِذِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
النَّاجِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الطَّاهِرِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْفَاضِلِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الشَّاكِرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُتَطَهِّرِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُطِيْعِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمَرْحُوْمِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَغْفُوْرِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْفَاضِلِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الطَّالِبِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَطْلُوْبِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُطَهَّرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الصَّوَّامِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْقَوَّامِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْاَوَّابِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ

الْقَانِعِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْحَافِظِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْجَآئِعِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْحَامِدِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُرْشِدِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ النَّاظِرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُبَارِكِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُوَحِّدِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْقَآئِلِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمَنْصُوْرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ النَّاصِرِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الظَّافِرِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْوَارِثِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُظَفَّرِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمَرْزُوْقِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الرَّاغِبِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُشْفِقِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ السَّآئِحِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
التَّوَّابِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُنِيْبِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْعَابِدِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ

الْمُصَدِّقِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الصَّابِرِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الشَّاهِدِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمَشْهُوْدِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُنَجِّيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُفْلِحِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُجِيْبِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الزَّاهِدِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ التَّآئِبِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْخَآئِفِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْعَاطِفِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْبَاكِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْقَآئِمِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الرَّاكِعِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ السَّاجِدِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْمُصَلِّيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْقَارِئِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْقَاعِدِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ
الْاَزْهَدِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُوْقِنِيْنَ ط اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُنَاجِيْنَ ط اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ

اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا صَاحِبَ التَّاجِ وَالْمِعْرَاجِ ط اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ
یَا صَاحِبَ الْحَوْضِ وَالْکَوْثَرِ ط اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا صَاحِبَ النِّعْمَۃِ ط
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا خَاتِمَ النُّبُوَّۃِ وَالرِّسَالَۃِ ط اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ
اَیُّھَا النَّبِیُّ الْمَدَنِیُّ ط اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ اَیُّھَا النَّبِیُّ الْحَرَمِیُّ ط
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ اَیُّھَا النَّبِیُّ الْعَرَبِیُّ ط اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ
اَیُّھَا النَّبِیُّ الْحِجَازِیُّ ط اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا صَاحِبَ الشَّفَاعَۃِ ط
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ اَیُّھَا النَّبِیُّ التِّھَامِیُّ ط اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ
اَیُّھَا النَّبِیُّ الْھَاشِمِیُّ ط اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ اَیُّھَا النَّبِیُّ الزَّکِیُّ ط
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ اَیُّھَا النَّبِیُّ الْاُمِّیُّ ط بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ
اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ سَیِّدِ الْمُرْسَلِیْنَ ط اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ سَیِّدِ
النَّبِیِّیْنَ ط اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ سَیِّدِ الْمُؤْمِنِیْنَ ط اَللّٰھُمَّ صَلِّ
عَلٰی مُحَمَّدٍ سَیِّدِ الْمُتَّقِیْنَ ط اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ سَیِّدِ
الصَّالِحِیْنَ ط اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ سَیِّدِ الْمُصْلِحِیْنَ ط اَللّٰھُمَّ
صَلِّ عَلٰی مُحَمَّدٍ سَیِّدِ الصَّادِقِیْنَ ط اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ سَیِّدِ

DUROOD-E AKBAR

The Great Holy Benediction

اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا رَسُوْلَ اللّٰہِ ؕ اَلصَّلٰوۃُ وَالسَّلَامُ
عَلَیْکَ یَا نَبِیَّ اللّٰہِ ؕ اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا حَبِیْبَ اللّٰہِ ؕ
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا خَلِیْلَ اللّٰہِ ؕ اَلصَّلٰوۃُ وَالسَّلَامُ
عَلَیْکَ یَا صَفِیَّ اللّٰہِ ؕ اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا خَیْرَ خَلْقِ اللّٰہِ ؕ
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا مَکِّیَّ اللّٰہِ ؕ اَلصَّلٰوۃُ وَالسَّلَامُ
عَلَیْکَ یَا قُرَیْشِیَّ اللّٰہِ ؕ اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا مَدَنِیَّ اللّٰہِ ؕ
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا مَنِ اخْتَارَہُ اللّٰہِ ؕ اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ
یَا مَنْ عَظَّمَہُ اللّٰہِ ؕ اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا خَلِیْفَۃَ اللّٰہِ ؕ
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا حَضْرَۃَ اللّٰہِ ؕ اَلصَّلٰوۃُ وَالسَّلَامُ
عَلَیْکَ یَا صَفْوَۃَ اللّٰہِ ؕ اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا حُجَّۃَ اللّٰہِ ؕ
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا رَحْمَۃَ اللّٰہِ ؕ اَلصَّلٰوۃُ وَالسَّلَامُ
عَلَیْکَ یَا نُوْرَ اللّٰہِ ؕ اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا مُحَمَّدًا رَّسُوْلَ اللّٰہِ ؕ

صَاحِبِ الصِّرَاطِ الْمُسْتَقِيْمِ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ اَفْضَلِ

الْاٰخِرِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى جَمِيْعِ الْاَنْبِيَآءِ

وَالْمُرْسَلِيْنَ وَعَلٰى جَمِيْعِ الْمَلٰٓئِكَةِ الْمُقَرَّبِيْنَ وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ

مِنْ اَهْلِ السَّمٰوٰتِ وَاَهْلِ الْاَرْضِيْنَ وَعَلَيْنَا مَعَهُمْ اَجْمَعِيْنَ بِرَحْمَتِكَ

يَآ اَرْحَمَ الرّٰحِمِيْنَ وَصَلَّى اللّٰهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰٓى

اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ اَجْمَعِيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

128 DUROOD TAMMAH 218

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا

صَلَّيْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ

وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا

بَارَكْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ

اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الرَّاكِعِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى
سَيِّدِنَا مُحَمَّدٍ سَيِّدِ السَّاجِدِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا
مُحَمَّدٍ سَيِّدِ الْقَآئِمِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ
الْقَاعِدِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْمُتَّقِيْنَ اَللّٰهُمَّ
صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْمُسْتَغْفِرِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى
سَيِّدِنَا مُحَمَّدٍ سَيِّدِ النَّادِمِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ
سَيِّدِ الشَّاكِرِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْحَافِظِيْنَ
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الذَّاكِرِيْنَ اَللّٰهُمَّ
صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْعَاقِلِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى
سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْمُحْسِنِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى
سَيِّدِنَا مُحَمَّدِ ِالْقُرَشِيِّ الْهَاشِمِيِّ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا
مُحَمَّدِ ِالْمَدَنِيِّ الْعَرَبِيِّ الْمُكَرَّمِ يَوْمَ الْقِيٰمَةِ اَللّٰهُمَّ صَلِّ وَسَلِّمْ
وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ اَهْلِ الْجَنَّةِ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى
مُحَمَّدٍ صَاحِبِ الْمَقَامِ الْمَحْمُوْدِ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ

127 DUROOD-E FADHIL 216

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْمُرْسَلِيْنَ اَللّٰهُمَّ
صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْمُجَاهِدِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى
سَيِّدِنَا مُحَمَّدٍ سَيِّدِ التَّآئِبِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْعَابِدِيْنَ
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْحَامِدِيْنَ اَللّٰهُمَّ صَلِّ
وَسَلِّمْ عَلٰى سَيِّدِنَا سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الشَّاهِدِيْنَ اَللّٰهُمَّ صَلِّ
وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْخَآئِفِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا
مُحَمَّدٍ سَيِّدِ الطَّالِبِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى مُحَمَّدٍ سَيِّدِ الصَّالِحِيْنَ
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْاَكْرَمِيْنَ اَللّٰهُمَّ
صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْمُنْذِرِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى
سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْمُبَشِّرِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ
سَيِّدِ الطَّيِّبِيْنَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْعٰلَمِيْنَ
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدِنِ النَّبِيِّ الزَّكِيِّ النَّقِيِّ اَللّٰهُمَّ

الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِرَحْمَتِكَ يَآ اَرْحَمَ الرّٰحِمِيْنَ اَللّٰهُمَّ
اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِمَنْ تَوَالَدَ وَارْحَمْهُمَا كَمَا رَبَّيَانِيْ صَغِيْرًا
وَّاغْفِرْ لِجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ الْاَحْيَآءِ
مِنْهُمْ وَالْاَمْوَاتِ اِنَّكَ مُجِيْبُ الدَّعْوَاتِ وَمُنَزِّلُ الْبَرَكٰتِ
وَرَافِعُ الدَّرَجٰتِ وَصَلَّى اللّٰهُ عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّاٰلِهٖ
وَاَصْحٰبِهٖ اَجْمَعِيْنَ بِرَحْمَتِكَ يَآ اَرْحَمَ الرّٰحِمِيْنَ ۝ اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ الطَّاهِرِ الزَّكِيِّ صَلٰوةً
تَحُلُّ بِهَا الْعُقَدُ وَتَفُكُّ بِهَا الْكُرَبُ صَلٰوةً تَكُوْنُ لَكَ رِضًى وَّلِحَقِّهٖ اَدَآءً
وَّعَلٰٓى اٰلِهٖ وَاَزْوَاجِهٖ وَاَهْلِ بَيْتِهٖ وَاَصْحٰبِهٖ وَبَارِكْ وَسَلِّمْ ۝

اللّٰهِ تَعَالٰی اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا رَسُوْلَ اللّٰهِ ط مُقَرِّبُنَا رَسُوْلٌ اِلٰی
رَحْمَۃِ اللّٰهِ تَعَالٰی مِائَۃُ اَلْفِ اَلْفِ صَلٰوۃٍ وَّسَلَامٍ وَّرَحْمَۃٍ
وَّبَرَکَۃٍ عَلٰٓی اَکْرَمِ الْاَنْبِیَآءِ وَالْاَصْفِیَآءِ خَاتِمِ رُسُلِ اللّٰهِ
مُحَمَّدٍ رَّسُوْلَ اللّٰهِ الْمُصْطَفٰی وَحَبِیْبِهِ الْمُرْتَضٰی وَصَفِیِّهِ
الْمُجْتَبٰی صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ تَسْلِیْمًا کَثِیْرًا کَثِیْرًا
بِرَحْمَتِکَ یَآ اَرْحَمَ الرَّاحِمِیْنَ ۝ اَللّٰهُمَّ ارْحَمْ اَبَا بَکْرِ نِ التَّقِیَّ
وَعُمَرَ النَّقِیَّ وَعُثْمَانَ الزَّکِیَّ وَعَلِیًّا نِ الْوَفِیَّ اَسَدَ اللّٰهِ الْمُرْتَضٰی
وَفَاطِمَۃَ الزَّهْرَآءَ وَخَدِیْجَۃَ الْکُبْرٰی وَاُمَّ الْمُؤْمِنِیْنَ
عَآئِشَۃَ الصِّدِّیْقَۃَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا وَالْحَسَنَ الرِّضَا
وَالْحُسَیْنَ الشَّهِیْدَ الْمُجْتَبٰی وَالشُّهَدَآءَ الْکَرْبَلَا وَالسَّعْدَ وَالسَّعِیْدَ
وَطَلْحَۃَ وَالزُّبَیْرَ وَعَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ وَّاَبَا عُبَیْدَۃَ بْنَ
الْجَرَّاحِ وَالْعَشَرَۃَ الْمُبَشَّرَۃِ وَسَآئِرَ الصَّحَابَۃِ وَالْخُلَفَآءَ
الرّٰشِدِیْنَ وَالتَّابِعِیْنَ مِنْ اَهْلِ السَّمٰوٰتِ وَاَهْلِ الْاَرْضِیْنَ
رِضْوَانُ اللّٰهِ عَلَیْهِمْ اَجْمَعِیْنَ ۝ اَسْئَلُکَ اَنْ تَغْفِرَ لِیْ وَلِجَمِیْعِ

اَلْمُسْتَغَاثُ اِلٰی حَضْرَۃِ اللّٰہِ تَعَالٰی اَلصَّلٰوۃُ وَالسَّلَامُ
عَلَیْکَ یَا رَسُوْلَ اللّٰہِ ؕ وَفِی الدِّیْنِ صَادِقُنَا رَسُوْلٌ صَاحِبُ الْقِیٰمَۃِ
نَاطِقٌ بِالْحَقِّ شَفِیْعُ اللّٰہِ ؕ اَلْمُسْتَغَاثُ اِلٰی حَضْرَۃِ اللّٰہِ تَعَالٰی
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا رَسُوْلَ اللّٰہِ ؕ اَلْمُسْتَغَاثُ یَا رَسُوْلَ اللّٰہِ ؕ
اَلْمُسْتَعَانُ یَا رَسُوْلَ اللّٰہِ ؕ اَلشَّفَاعَاتُ یَا رَسُوْلَ اللّٰہِ ؕ اَلْخَلَاصُ یَا رَسُوْلَ اللّٰہِ ؕ
مُشَفَّعُ الْاُمَّۃِ یُعِیْنُنَا بِالشَّفَاعَۃِ رَسُوْلٌ صَاحِبُ النُّبُوَّۃِ مَحْرَمٌ نَبِیُّ اللّٰہِ ؕ
اَلْمُسْتَغَاثُ اِلٰی حَضْرَۃِ اللّٰہِ تَعَالٰی اَلصَّلٰوۃُ وَالسَّلَامُ
عَلَیْکَ یَا رَسُوْلَ اللّٰہِ ؕ نَبِیُّ الرَّحْمَۃِ سَابِقُنَا رَسُوْلٌ صَاحِبُ الدَّارَیْنِ
حَرِیْصٌ عَلَی الطَّاعَۃِ رَءُوْفُ اللّٰہِ ؕ اَلْمُسْتَغَاثُ اِلٰی حَضْرَۃِ اللّٰہِ تَعَالٰی
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا رَسُوْلَ اللّٰہِ ؕ سَیِّدُ الْجِنِّ وَالْاِنْسِ
نَاہِ نَبِیُّنَا رَسُوْلٌ صَاحِبُ الْاُمَّۃِ وَالنِّعْمَۃِ ہَاشِمِیٌّ کِرَامَۃُ اللّٰہِ ؕ
اَلْمُسْتَغَاثُ اِلٰی حَضْرَۃِ اللّٰہِ تَعَالٰی اَلصَّلٰوۃُ وَالسَّلَامُ
عَلَیْکَ یَا رَسُوْلَ اللّٰہِ ؕ خَادِمُ الْحَرَمَیْنِ وَجَدُّ الْحَسَنَیْنِ وَصَاحِبُ
قَابَ قَوْسَیْنِ رَسُوْلٌ حَبِیْبٌ قَرِیْبُ اللّٰہِ ؕ اَلْمُسْتَغَاثُ اِلٰی حَضْرَۃِ

حَضْرَةِ اللّٰهِ تَعَالٰی اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰهِ ؕ
اَلْمُسْتَغَاثُ یَا رَسُوْلَ اللّٰهِ ؕ اَلْمُسْتَعَانُ یَا رَسُوْلَ اللّٰهِ ؕ اَلشَّفَاعَاتُ یَا رَسُوْلَ اللّٰهِ ؕ
اَلْخَلَاصُ یَا رَسُوْلَ اللّٰهِ ؕ وَمِنَ النَّارِ مُخَلِّصُنَا رَسُوْلٌ صَاحِبُ الْمِحْرَابِ
حَاشِرُ نَبِیُّ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰی حَضْرَةِ اللّٰهِ تَعَالٰی
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰهِ ؕ اَفْضَلُ مِنَ النَّبِیِّیْنَ
وَالصِّدِّیْقِیْنَ وَالشُّهَدَآءِ وَالصّٰلِحِیْنَ مَحْبُوْبُنَا رَسُوْلٌ صَاحِبُ الْمِنْبَرِ
خَطِیْبُ رَحْمَةِ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰی حَضْرَةِ اللّٰهِ تَعَالٰی
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰهِ ؕ مُبَشِّرُنَا رَسُوْلٌ صَاحِبُ
الْبَیْتِ عَامِرُ كَعْبَةِ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰی حَضْرَةِ اللّٰهِ تَعَالٰی
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰهِ ؕ اَلْمُسْتَغَاثُ یَا رَسُوْلَ اللّٰهِ ؕ
اَلْمُسْتَعَانُ یَا رَسُوْلَ اللّٰهِ ؕ اَلشَّفَاعَاتُ یَا رَسُوْلَ اللّٰهِ ؕ اَلْخَلَاصُ یَا رَسُوْلَ اللّٰهِ ؕ
اَكْبَرُنَا رَسُوْلٌ صَاحِبُ الْمِعْرَاجِ عَالِمٌ غَنِیٌّ بِعِلْمِ اللّٰهِ ؕ اَلْمُسْتَغَاثُ
اِلٰی حَضْرَةِ اللّٰهِ تَعَالٰی اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰهِ ؕ
نَبِیُّ اٰخِرِ الزَّمَانِ رَسُوْلٌ صَاحِبُ الْاِجْتِهَادِ مُنْتَقِمٌ مُّكَرَّمُ اللّٰهِ ؕ

اِمَامُ الْاُمَمِ مُقَدِّمُنَا رَسُوْلٌ صَاحِبُ الْمَعْرِفَةِ بُرْهَانٌ رَّحْمَةُ اللّٰهِ ؕ
اَلْمُسْتَغَاثُ اِلٰی حَضْرَةِ اللّٰهِ تَعَالٰی اَلصَّلٰوةُ وَالسَّلَامُ
عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ كَبِيْرُنَا رَسُوْلٌ صَاحِبُ الْمِنَّةِ ظَاهِرٌ كَرِيْمُ اللّٰهِ ؕ
اَلْمُسْتَغَاثُ اِلٰی حَضْرَةِ اللّٰهِ تَعَالٰی اَلصَّلٰوةُ وَالسَّلَامُ
عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ سَنَدُ الْعَاصِيْنَ رَسُوْلٌ صَاحِبُ الْجَنَّةِ
فَارِغُ جَهَنَّمَ سُلْطَانٌ تِهَامِيٌّ مُّؤْمِنُ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰی
حَضْرَةِ اللّٰهِ تَعَالٰی اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ
اَلْمُسْتَغَاثُ يَا رَسُوْلَ اللّٰهِ ؕ اَلْمُسْتَعَانُ يَا رَسُوْلَ اللّٰهِ ؕ اَلشَّفَاعَاتُ يَا رَسُوْلَ اللّٰهِ ؕ
اَلْخَلَاصُ يَا رَسُوْلَ اللّٰهِ ؕ فَقِيْهُنَا رَسُوْلٌ صَاحِبُ الصِّرَاطِ مُبَلِّغٌ عَاقِبُ اللّٰهِ ؕ
اَلْمُسْتَغَاثُ اِلٰی حَضْرَةِ اللّٰهِ تَعَالٰی اَلصَّلٰوةُ وَالسَّلَامُ
عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ اَنْتَ وَلِيُّنَا رَسُوْلٌ صَاحِبُ الشَّفَاعَاتِ بَاذِلٌ
بَاطِنٌ خَلِيْلُ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰی حَضْرَةِ اللّٰهِ تَعَالٰی
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ شَفِيْعُ عَوَآمِّنَا رَسُوْلٌ
صَاحِبُ التَّاجِ وَالْمِعْرَاجِ مُحَلِّلٌ بِاِذْنِ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰی

يَا رَسُوْلَ اللّٰهِ ۖ اَلْمُسْتَعَانُ يَا رَسُوْلَ اللّٰهِ ۖ اَلشَّفَاعَاتُ يَا رَسُوْلَ اللّٰهِ ۖ اَلْمُشَفَّعُ

يَا رَسُوْلَ اللّٰهِ ۖ وَاعِظُنَا رَسُوْلٌ وَّرَسُوْلُهُ الْمُجْتَبٰى صَاحِبُ الرِّسَالَةِ اَوَّلُ

قَدِيْمٌ حَبِيْبُ اللّٰهِ ۖ اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ۖ اَلْمُسْتَغَاثُ يَا رَسُوْلَ اللّٰهِ ۖ

اَلْمُسْتَعَانُ يَا رَسُوْلَ اللّٰهِ ۖ اَلشَّفَاعَاتُ يَا رَسُوْلَ اللّٰهِ ۖ اَلْخَلَاصُ يَا رَسُوْلَ اللّٰهِ ۖ

اَكْرَمُنَا رَسُوْلٌ صَاحِبُ الشَّرِيْعَةِ وَكَاشِفُ الْغُمَّةِ اٰخِرٌ عَزِيْزُ اللّٰهِ ۖ

اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى اَلصَّلٰوةُ وَالسَّلَامُ

عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ۖ اَهْلُ التَّقْوٰى وَبُرْهَانُ الْاَتْقِيَآءِ رَشِيْدُنَا

رَسُوْلٌ صَاحِبُ الطَّرِيْقَةِ شِفَآءٌ فَصِيْحُ اللّٰهِ ۖ اَلْمُسْتَغَاثُ اِلٰى

حَضْرَةِ اللّٰهِ تَعَالٰى اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ۖ

اٰمَنَّا بِكَ اَنْتَ نَبِيُّنَا رَسُوْلٌ صَاحِبُ الْحَقِيْقَةِ مُضَرِّيٌّ

بَشِيْرٌ نَّذِيْرُ اللّٰهِ ۖ اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ۖ اَلْمُسْتَغَاثُ يَا رَسُوْلَ اللّٰهِ ۖ

اَلْمُسْتَعَانُ يَا رَسُوْلَ اللّٰهِ ۖ اَلشَّفَاعَاتُ يَا رَسُوْلَ اللّٰهِ ۖ اَلْخَلَاصُ يَا رَسُوْلَ اللّٰهِ ۖ

اَلْمُسْتَعَانُ يَا رَسُوْلَ اللّٰهِ ؕ اَلشَّفَاعَاتُ يَا رَسُوْلَ اللّٰهِ ؕ اَلْخَلَاصُ يَا رَسُوْلَ اللّٰهِ ؕ

اِمَامُ الْمُؤْمِنِيْنَ وَزِيْنَةُ الْاَنْبِيَآءِ وَالْمُرْسَلِيْنَ وَ وَسِيْلَتُنَا رَسُوْلٌ

خَادِمُ الْفُقَرَآءِ حِجَازِيٌّ نَّذِيْرُ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ خَتْمُ الْاَنْبِيَآءِ اَحْمَدُ

وَخَاتَمُ النَّبِيِّيْنَ رَسُوْلٌ مَّاحِيَ الْكُفْرِ وَالْبِدْعَةِ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ ؕ

اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى اَلصَّلٰوةُ وَالسَّلَامُ

عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ صَدَقَ رَسُوْلُنَا مُرْسَلٌ مُّتَوَسِّطٌ رَّسُوْلٌ رَّحِيْمُ اللّٰهِ ؕ

اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ

يَا رَسُوْلَ اللّٰهِ ؕ اَلْمُسْتَغَاثُ يَا رَسُوْلَ اللّٰهِ ؕ اَلْمُسْتَعَانُ يَا رَسُوْلَ اللّٰهِ ؕ

اَلشَّفَاعَاتُ يَا رَسُوْلَ اللّٰهِ ؕ اَلْخَلَاصُ يَا رَسُوْلَ اللّٰهِ ؕ سَيِّدُنَا رَسُوْلٌ مُّسْتَغِيْثٌ

مُّقْتَصِدٌ حَلِيْمُ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ اَغِثْنَا يَا رَسُوْلَ الثَّقَلَيْنِ

اَنْتَ حَقٌّ مُّبِيْنُ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ سہ بار ہر کلمہ خواندہ شود اَلْمُسْتَغَاثُ

عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ سُلْطَانُ الْاَنْبِيَآءِ وَبُرْهَانُ الْاَصْفِيَآءِ
مُفَخَّرُنَا رَسُوْلٌ صَاحِبُ الْفُرْقَانِ عَلِيٌّ مَّكِّيٌّ شَكُوْرُ اللّٰهِ ؕ
اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى اَلصَّلٰوةُ وَالسَّلَامُ
عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ اِمَامُ الْاَتْقِيَآءِ نَاصِرُنَا رَسُوْلٌ صَاحِبُ الْكَوْثَرِ
مُرَبِّ مَّدَنِيٌّ مُّنِيْرُ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ اَلْمُسْتَغَاثُ يَا رَسُوْلَ اللّٰهِ ؕ
اَلْمُسْتَعَانُ يَا رَسُوْلَ اللّٰهِ ؕ اَلشَّفَاعَاتُ يَا رَسُوْلَ اللّٰهِ ؕ اَلْخَلَاصُ يَا رَسُوْلَ اللّٰهِ
سِرَاجُ الْاَوْلِيَآءِ ضِيَآؤُنَا رَسُوْلٌ صَاحِبُ الْمِيْزَانِ اَبْطَحِيٌّ قَرِيْبُ اللّٰهِ ؕ
اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى اَلصَّلٰوةُ وَالسَّلَامُ
عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ بُرْهَانُ الْاَصْفِيَآءِ رَسُوْلٌ صَاحِبُ الْبُرَاقِ
سَيِّدُ الْقَوْمِ عَرَبِيٌّ يَتِيْمُ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ شَفِيْعُنَا رَسُوْلٌ
مُّجْزِيٌّ مَّهْدِيٌّ قُرَيْشِيٌّ شَهِيْدُ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ اَلْمُسْتَغَاثُ يَا رَسُوْلَ اللّٰهِ ؕ

اَمِیْرُنَا رَسُوْلٌ وَّنَبِیٌّ کَرِیْمٌ مُّحَمَّدٌ رَّسُوْلُ اللّٰہِ اسْمُہٗ
اَحْمَدُ نَاصِرٌ کَلِیْمُ اللّٰہِ ط اَلْمُسْتَغَاثُ اِلٰی حَضْرَۃِ اللّٰہِ تَعَالٰی
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَارَسُوْلَ اللّٰہِ ط اَلْمُسْتَغَاثُ یَارَسُوْلَ اللّٰہِ ط
اَلْمُسْتَعَانُ یَارَسُوْلَ اللّٰہِ ط اَلشَّفَاعَاتُ یَارَسُوْلَ اللّٰہِ ط اَلْخَلَاصُ یَارَسُوْلَ اللّٰہِ ط
مُعِیْنُنَا رَسُوْلٌ وَّدُرٌّ نَّبِیٌّ اِلْیَاسِیْنُ اِمَامٌ اَمِیْنُ اللّٰہِ ط اَلْمُسْتَغَاثُ
اِلٰی حَضْرَۃِ اللّٰہِ تَعَالٰی اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَارَسُوْلَ اللّٰہِ ط
مُصَدِّقُنَا رَسُوْلٌ وَّحَبِیْبٌ نَّبِیٌّ مُّزَّمِّلٌ بَیَانٌ رَّسُوْلُ اللّٰہِ ط
اَلْمُسْتَغَاثُ اِلٰی حَضْرَۃِ اللّٰہِ تَعَالٰی اَلصَّلٰوۃُ وَالسَّلَامُ
عَلَیْکَ یَارَسُوْلَ اللّٰہِ ط شَاھِدُنَا شَافِعُنَا رَسُوْلٌ وَّنَبِیٌّ مُّدَّثِّرٌ
صَاحِبُ الْقُرْاٰنِ نُوْرُ اللّٰہِ ط اَلْمُسْتَغَاثُ اِلٰی حَضْرَۃِ اللّٰہِ تَعَالٰی
اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَارَسُوْلَ اللّٰہِ ط اَلْمُسْتَغَاثُ یَارَسُوْلَ اللّٰہِ ط
اَلْمُسْتَعَانُ یَارَسُوْلَ اللّٰہِ ط اَلشَّفَاعَاتُ یَارَسُوْلَ اللّٰہِ ط اَلْخَلَاصُ یَارَسُوْلَ اللّٰہِ ط
مُذَکِّرُنَا رَسُوْلٌ مُّعَطَّرُ الرُّوْحِ مَطَھَّرُ الْجِسْمِ بَآرٌ جَوَّادُ اللّٰہِ ط
اَلْمُسْتَغَاثُ اِلٰی حَضْرَۃِ اللّٰہِ تَعَالٰی اَلصَّلٰوۃُ وَالسَّلَامُ

نَبِیٌّ مُّخْتَارٌ مُّرْتَضٰی اِمَامٌ رَّسُوْلٌ مُّقْتَدَی الْاَئِمَّةِ الْمَهْدِیِّیْنَ
هَادِیٌ مُّبِیْنُ اللّٰهِ ط اَلْمُسْتَغَاثُ اِلٰی حَضْرَةِ اللّٰهِ تَعَالٰی اَلصَّلٰوةُ
وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰهِ ط هَدَانَا رَسُوْلٌ بِهِدَایَةِ اللّٰهِ
تَعَالٰی مُهْدِی الْاُمَّةِ مِنَ الضَّلَالَةِ مُهْتَدٍ مُّطِیْعُ اللّٰهِ ط اَلْمُسْتَغَاثُ
اِلٰی حَضْرَةِ اللّٰهِ تَعَالٰی اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰهِ ط حَبِیْبُنَا
رَسُوْلٌ مُّهْدِی الْاُمَّةِ مُحَمَّدٌ وَّ رَسُوْلٌ صَفِیٌّ حُجَّةُ اللّٰهِ ط اَلْمُسْتَغَاثُ
اِلٰی حَضْرَةِ اللّٰهِ تَعَالٰی اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰهِ ط اَلْمُسْتَغَاثُ
یَا رَسُوْلَ اللّٰهِ ط اَلْمُسْتَعَانُ یَا رَسُوْلَ اللّٰهِ ط اَلشَّفَاعَاتُ یَا رَسُوْلَ اللّٰهِ ط اَلْخَلَاصُ
یَا رَسُوْلَ اللّٰهِ مُحَمَّدٌ اَحْمَدُ حَامِدٌ مَّحْمُوْدٌ مَّحْبُوْبٌ مُّحِبُّ اللّٰهِ
وَمُحِبُّنَا رَسُوْلٌ كَرِیْمُ اللّٰهِ مَرْضِیٌّ حَبِیْبُنَا رَسُوْلٌ كَرِیْمٌ
مُّرْتَضٰی خَلِیْفَةُ اللّٰهِ ط اَلْمُسْتَغَاثُ اِلٰی حَضْرَةِ اللّٰهِ تَعَالٰی
اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰهِ ط رَسُوْلُنَا رَسُوْلٌ عَلَی
الدَّوَامِ نَبِیٌّ طٰهٰ یٰسٓ قَآئِمٌ حَامِدُ اللّٰهِ ط اَلْمُسْتَغَاثُ اِلٰی
حَضْرَةِ اللّٰهِ تَعَالٰی اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰهِ ط

مَحْمُوْدٌ مُّطَيَّبُ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى اَلصَّلٰوةُ
وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ اَلسَّيِّدُ الْمُعَلّٰى رَسُوْلٌ نَّبِيُّ الْخَافِقَيْنِ
قَاسِمٌ خَيْرُ خَلْقِ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى اَلصَّلٰوةُ
وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ اَلْمُسْتَغَاثُ يَا رَسُوْلَ اللّٰهِ ؕ
اَلْمُسْتَعَانُ يَا رَسُوْلَ اللّٰهِ ؕ اَلشَّفَاعَاتُ يَا رَسُوْلَ اللّٰهِ ؕ اَلْخَلَاصُ يَا رَسُوْلَ
اللّٰهِ ؕ اَوْلٰى مِنْ عِبَادِ اللّٰهِ اَفْضَلُنَا رَسُوْلٌ نَّبِيٌّ صَاحِبُ الدَّارَيْنِ
خَادِمٌ طَيِّبُ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى اَلصَّلٰوةُ
وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ اَلنَّبِيُّ الْمُزَكّٰى رَسُوْلٌ تَاجُ
الْحَرَمَيْنِ اِمِرُّنَا اِنَّاجٍ طَاهِرُ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰى
حَضْرَةِ اللّٰهِ تَعَالٰى اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ
هَدَانَا رَسُوْلٌ جَدُّ الطَّيِّبَيْنِ الْحَسَنِ وَالْحُسَيْنِ
دَاعٍ مُّطَهَّرُ اللّٰهِ ؕ اَلْمُسْتَغَاثُ اِلٰى حَضْرَةِ اللّٰهِ تَعَالٰى
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ اَلْمُسْتَغَاثُ يَا رَسُوْلَ اللّٰهِ ؕ
اَلْمُسْتَعَانُ يَا رَسُوْلَ اللّٰهِ ؕ اَلشَّفَاعَاتُ يَا رَسُوْلَ اللّٰهِ ؕ اَلْخَلَاصُ يَا رَسُوْلَ اللّٰهِ ؕ

126 DUROOD-E MUSTAGHAS 210

اَلْحَمْدُ لِلّٰهِ الَّذِیْ زَیَّنَ النَّبِیِّیْنَ بِحَبِیْبِهِ الْمُصْطَفٰی وَمَنَّ عَلَی الْمُؤْمِنِیْنَ
بِنَبِیِّهِ الْمُجْتَبٰی اَلصَّلٰوةُ وَالسَّلَامُ عَلٰی رَسُوْلِهٖ مُحَمَّدٍ خَیْرِ الْوَرٰی ۝
اَلْمُسَیَّرِ بِهٖ مِنْ فَوْقِ الْعَرْشِ اِلٰی تَحْتِ الثَّرٰی ۝ اَلْحَمْدُ لِلّٰهِ
عَلٰی مَا مَضٰی وَالْحَمْدُ لِلّٰهِ عَلٰی مَا بَقٰی وَالصَّلٰوةُ وَالسَّلَامُ عَلٰی
رَسُوْلِهٖ مُحَمَّدٍ خَیْرِ الْوَرٰی مَدَحْتُكَ یَا رَسُوْلَ اللّٰهِ صَلَّی
اللّٰهُ عَلَی النَّبِیِّ الْاُمِّیِّ اَنْتَ خِیَارُ اللّٰهِ ۝ اَلْمُسْتَغَاثُ اِلٰی حَضْرَةِ
اللّٰهِ تَعَالٰی اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰهِ ۝ وَارِثُ الْاَنْبِیَاءِ
رَسُوْلٌ صَاحِبُ الْوَحْیِ اَحْمَدُ شَفِیْعُ اللّٰهِ اَلْمُسْتَغَاثُ اِلٰی حَضْرَةِ
اللّٰهِ تَعَالٰی اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰهِ ۝ رَسُوْلٌ سَیِّدُ
الْكَوْنَیْنِ وَالثَّقَلَیْنِ وَاِمَامِ الْقِبْلَتَیْنِ شَفِیْعُ الْاُمَمِ فِی الدَّارَیْنِ
فَتَّاحُ فَاتِحُ اللّٰهِ ۝ اَلْمُسْتَغَاثُ اِلٰی حَضْرَةِ اللّٰهِ تَعَالٰی اَلصَّلٰوةُ
وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰهِ ۝ اَلنَّبِیُّ الْمُصْطَفٰی رَسُوْلٌ سِرَاجُ الْعٰلَمِیْنَ

وَنِعْمَ النَّصِيْرُ ۝ يَا عَلِيُّ يَا عَظِيْمُ يَا عَلِيْمُ يَا حَكِيْمُ اَللّٰهُمَّ اِنَّا عَبِيْدُكَ

وَجُنْدٌ مِّنْ جُنُوْدِكَ مُتَعَلِّقُوْنَ بِجَنَابِ نَبِيِّكَ مُتَشَفِّعُوْنَ

اِلَيْكَ بِحَبِيْبِكَ يَا رَبَّ الْعٰلَمِيْنَ يَا اَرْحَمَ الرَّاحِمِيْنَ وَصَلَّى

اللّٰهُ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّيْنَ وَاِمَامِ الْمُرْسَلِيْنَ وَارْضَ

عَنْ اٰلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ ۝ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا

يَصِفُوْنَ وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝

وَالْكَرَامَةِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُثَقِّلُ
بِهَا مِيْزَانَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُثَبِّتُ
بِهَا عَلَى الصِّرَاطِ اَقْدَامَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا
مُحَمَّدٍ صَلٰوةً تُدْخِلُنَا بِهَا جَنّٰتِ النَّعِيْمِ بِلَا حِسَابٍ اَللّٰهُمَّ صَلِّ
عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُبِيْحُ لَنَا بِهَا النَّظَرَ اِلٰى
وَجْهِكَ الْكَرِيْمِ مَعَ الْاَحْبَابِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا
مُحَمَّدٍ صَلٰوةً تَنْحَلُنَا بِهَا حُبَّ اٰلِهٖ وَاَصْحٰبِهٖ اَجْمَعِيْنَ اَللّٰهُمَّ اِنَّا
نَتَوَسَّلُ اِلَيْكَ بِسَيِّدِ الْمُرْسَلِيْنَ وَشَفِيْعِ الْمُذْنِبِيْنَ نَبِيِّ الرَّحْمَةِ
وَشَفِيْعِ الْاُمَّةِ اَللّٰهُمَّ بِحُرْمَتِهٖ عِنْدَكَ وَبِقَدْرِهٖ لَدَيْكَ نَسْاَلُكَ الْفَوْزَ
عِنْدَ الْقَضَآءِ وَنُزُوْلَ الشُّهَدَآءِ وَعَيْشَ السُّعَدَآءِ وَالنَّصْرَ عَلَى الْاَعْدَآءِ
وَمُرَافَقَةَ الْاَنْبِيَآءِ وَنَحْنُ عِبَادُكَ الضُّعَفَآءُ لَا نَعْبُدُ سِوَاكَ
وَلَا نَطْلُبُ اِذَا مَسَّنَا الضُّرُّ اِلَّآ اِيَّاكَ فَاٰمِنْ رَوْعَاتِنَا وَاَجِبْ دَعْوَاتِنَا
وَاقْضِ حَاجَاتِنَا فَاغْفِرْ ذُنُوْبَنَا وَاسْتُرْ عُيُوْبَنَا يَا رَحِيْمُ يَا كَرِيْمُ يَا حَلِيْمُ
وَارْحَمْنَآ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ وَبِالْاِجَابَةِ جَدِيْرٌ ۝ نِعْمَ الْمَوْلٰى

بِهَآ اِلَيْكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُدِيْمُ
بِهَا حُضُوْرَنَآ اِلَيْكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تُهَوِّنُ بِهَا عَلَيْنَا سَكَرَاتِ الْمَوْتِ وَغَمَرَاتِهٖ اَللّٰهُمَّ صَلِّ
عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُجِيْرُنَا بِهَا مِنْ وَحْشَةِ الْقَبْرِ
وَكُرْبَتِهٖ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَمْلَأُ بِهَا قُبُوْرَنَا
بِاَنْوَارِ الرَّحْمَةِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَجْعَلُ
بِهَا قُبُوْرَنَا رَوْضَةً مِّنْ رِّيَاضِ الْجَنَّةِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا
مُحَمَّدٍ صَلٰوةً تَحْشُرُنَا بِهَا مَعَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَبْعَثُنَا بِهَا مَعَ الشُّهَدَآءِ
وَالصّٰلِحِيْنَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَمْنَحُنَا
بِهَا قُرْبَهٗ وَشَفَاعَتَهٗ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تُفِيْضُ بِهَا عَلَيْنَا بَرَكَاتِهٖ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا
مُحَمَّدٍ صَلٰوةً تَحْفَظُنَا بِهَا مِنْ كُلِّ سُوْٓءٍ يَوْمَ الْقِيَامَةِ اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَشْمَلُنَا يَوْمَ الْجَزَآءِ بِالرَّحْمَةِ

بِهَا هَوَاجِسَ قُلُوْبِنَا بِاِلْهَامِكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا
مُحَمَّدٍ صَلٰوةً تُفِيْضُ بِهَا عَلَيْنَا جَذَبَاتِكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَشْمِلُنَا بِهَا بِنَفَحَاتِكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُحِلُّنَا بِهَا مَنَازِلَ السَّآئِرِيْنَ اِلَيْكَ اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَرْفَعُ بِهَا مَنْزِلَتَنَا وَمَكَانَتَنَا
لَدَيْكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَسْحَقُ
بِهَا فِيْ اِرَادَتِكَ اٰمَالَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تَمْحَقُ بِهَا فِيْ اَفْعَالِكَ اَفْعَالَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ
صَلٰوةً تَفْنِيْ بِهَا فِيْ صِفَاتِكَ صِفَاتَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا
مُحَمَّدٍ صَلٰوةً تَمْحُوْا بِهَا فِيْ ذَاتِكَ ذَوَاتَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُحَقِّقُ بِهَا اِلَيْكَ لِقَآءَنَا اَللّٰهُمَّ صَلِّ عَلٰى
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُدِيْمُ بِهَا بِتَوَاتُرِ اَنْوَارِكَ صَفَآئَنَا اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُرْوِيْنَا بِهَا مِنْ شَرَابِ
اَصْفِيَآئِكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُوْصِلُنَا

تُجْزِئُ بِهَا عَادَاتِنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تَصْرِفُ بِهَا عَنِ الدُّنْيَا وَلَذَّاتِهَا قُلُوْبَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا
مُحَمَّدٍ صَلٰوةً تَجْمَعُ بِهَا فِى الْاِشْتِيَاقِ اِلَيْكَ هُمُوْمَنَا اَللّٰهُمَّ صَلِّ عَلٰى
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُوْحِشُنَا بِهَا عَمَّنْ سِوَاكَ اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُؤْنِسُنَا بِهَا بِقُرْبِ وَلَآئِكَ
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُقِرُّ بِهَا فِىْ مُنَاجَاتِكَ
عُيُوْنَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُحَسِّنُ بِهَا بِكَ
ظُنُوْنَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَشْرَحُ بِهَا
بِمَعْرِفَتِكَ صُدُوْرَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تُدِيْمُ بِهَا فِىْ ذِكْرِكَ وَفِكْرِكَ سُرُوْرَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا
مُحَمَّدٍ صَلٰوةً تَرْفَعُ بِهَا عَنْ قُلُوْبِنَا الْحُجُبَ وَالْاَسْتَارَ اَللّٰهُمَّ صَلِّ
عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَمْنَحُنَا بِهَا شُهُوْدَكَ فِىْ جَمِيْعِ
الْاٰثَارِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَقْطَعُ بِهَا حَدِيْثَ
نُفُوْسِنَا بِاَعْلَامِكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُبَدِّلُ

صَلٰوةً تُطَهِّرُ بِهَا عَمَّنْ سِوَاكَ قُلُوْبَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا
مُحَمَّدٍ صَلٰوةً تُصَغِّرُ بِهَا الدُّنْيَا فِىْ عُيُوْنِنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُعَظِّمُ بِهَا جَلَالَكَ فِىْ قُلُوْبِنَا اَللّٰهُمَّ صَلِّ عَلٰى
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُرْضِيْنَا بِهَا بِقَضَآئِكَ اَللّٰهُمَّ صَلِّ
عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُوْزِعُنَا بِهَا شُكْرَ نَعْمَآئِكَ
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُصَحِّحُ بِهَا تَوَكُّلَنَا
وَاعْتِمَادَنَا عَلَيْكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تُحَقِّقُ بِهَا وَثُوْقَنَا وَالْتِجَآئَنَا اِلَيْكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُرْضِيْكَ وَتُرْضِيْهِ وَتَرْضٰى بِهَا عَنَّا اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُجِيْرُ بِهَا مَا فَاتَ مِنَّا اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُعِيْذُنَا بِهَا مِنَ الْعُجْبِ وَالرِّيَآءِ
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَحْفَظُنَا بِهَا مِنَ
الْحَسَدِ وَالْكِبْرِيَآءِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تُكَسِّرُ بِهَا شَهَوَاتِنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً

مُحَمَّدٍ صَلٰوةً تُدِيْمُ بِهَا بِنَعْمَآئِكَ ابْتِهَاجَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَكُوْنُ بِهَا فِيْ جَمِيْعِ اُمُوْرِنَا وَكِيْلًا اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَكُوْنُ بِهَا لِقَضَآءِ حَوَآئِجِنَا
كَفِيْلًا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُعِيْذُنَا
بِهَا مِنْ جَمِيْعِ الْبَلَايَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تَمْنَحُنَا بِهَا جَزِيْلَ الْعَطَايَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ
صَلٰوةً تَرْزُقُنَا بِهَا عَيْشَ الرُّغَدَآءِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا
مُحَمَّدٍ صَلٰوةً تَمْنَحُنَا بِهَا عَيْشَ السُّعَدَآءِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُسَهِّلُ بِهَا عَلَيْنَا جَمِيْعَ الْاُمُوْرِ اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُدِيْمُ بِهَا بَرْدَ الْعَيْشِ وَالسُّرُوْرِ
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُبَارِكُ بِهَا فِيْمَآ
اَعْطَيْتَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَمْنَحُنَا
بِهَا الرِّضَآءَ بِمَآ اٰتَيْتَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تُزَكِّيْ بِهَا عَنِ الْهَوٰى نُفُوْسَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ

مُحَمَّدٍ صَلٰوةً تَمْنَحُنَا بِهَا الْاُنْسَ بِعِبَادَتِكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُحَسِّنُ بِهَا نِيَّتَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا
مُحَمَّدٍ صَلٰوةً تَمْنَحُنَا بِهَا اُمْنِيَّتَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ
صَلٰوةً تُجِيْرُنَا بِهَا مِنْ شَرِّ الْاِنْسِ وَالْجَآنِّ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُعِيْذُنَا بِهَا مِنْ شَرِّ النَّفْسِ وَالشَّيْطَانِ
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَحْفَظُنَا بِهَا مِنَ
الذِّلَّةِ وَالْقِلَّةِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُعِيْذُنَا
بِهَا مِنَ الْقَسْوَةِ وَالْغَفْلَةِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تَحْفَظُنَا بِهَا عَمَّا يَشْغَلُنَا عَنْكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا
مُحَمَّدٍ صَلٰوةً تُوَفِّقُنَا بِهَا لِمَا تُقَرِّبُنَا مِنْكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَجْعَلُ بِهَا سَعْيَنَا مَشْكُوْرًا وَّعَمَلَنَا مَقْبُوْلًا
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَمْنَحُنَا بِهَا عِزًّا
وَّقُبُوْلًا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَقْطَعُ
بِهَا عَمَّنْ سِوَاكَ اِحْتِيَاجَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا

بِهَا عَنَّا الشَّرَّ كُلَّهٗ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تَمْنَحُنَا بِهَا الْخَيْرَ كُلَّهٗ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تُحَسِّنُ بِهَا اَخْلَاقَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تُصْلِحُ بِهَا اَحْوَالَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً
تَعْصِمُنَا بِهَا عَنِ الْمَعْصِيَةِ وَالْغَوَايَةِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَرْزُقُنَا بِهَا اِتِّبَاعَ السُّنَّةِ وَالْجَمَاعَةِ اَللّٰهُمَّ صَلِّ
عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُبَعِّدُنَا بِهَا مِنْ اِقْتِرَانِ الْاٰفَاتِ اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَكْلَئُنَا بِهَا عَنِ الزَّلَّاتِ
وَالْهَفَوَاتِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُحَصِّلُ بِهَا اٰمَالَنَا
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُخْلِصُ بِهَا لَكَ اَعْمَالَنَا
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَجْعَلُ بِهَا التَّقْوٰى
زَادَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَزِيْدُ بِهَا فِيْ
دِيْنِكَ اِجْتِهَادَنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَرْزُقُنَا
بِهَا الْاِسْتِقَامَةَ فِيْ طَاعَتِكَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا

125 DUROOD-E 'IKSIR AL-AZAM 208

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَقْبَلُ بِهَا دُعَآئَنَا اَللّٰهُمَّ صَلِّ عَلٰى
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَسْمَعُ بِهَا اِسْتِغَاثَتَنَا وَنِدَآئَنَا
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُسَلِّمُ بِهَا اِيْمَانَنَا
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُقَوِّيْ بِهَا اِيْقَانَنَا
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَغْفِرُ بِهَا ذُنُوْبَنَا اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَسْتُرُ بِهَا عُيُوْبَنَا اَللّٰهُمَّ صَلِّ عَلٰى
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَحْفَظُنَا بِهَا مِنْ اِكْتِسَابِ السَّيِّئَاتِ
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُوَفِّقُنَا بِهَا لِعَمَلِ
الصّٰلِحٰتِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُفْلِحُ
بِهَا عَمَّا يُرْدِيْنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تَكْسِبُ
بِهَا مَا يُنْجِيْنَا اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلٰوةً تُجَنِّبُ

بِاَشْرَفِ الْمَقَامَاتِ الْمَوْهِبِ الْاِمْتِنَانِ وَالْمَقَامِ الْمَحْمُوْدِ

وَاَقْسَمْتَ بِحَيٰوتِهٖ فِيْ كَلَامِكَ الْمَشْهُوْدِ لِاَهْلِ الْكَشْفِ وَالشُّهُوْدِ

فَهُوَ سِرُّكَ الْقَدِيْمُ السَّارِيْ وَمَآءُ جَوْهَرِ الْجَوْهَرِيَّةِ الْجَارِي الَّذِيْ

اَحْيَيْتَ بِهِ الْمَوْجُوْدَاتِ مِنْ مَعْدَنٍ وَّحَيَوَانٍ وَّنَبَاتٍ فَهُوَ قَلْبُ

الْقُلُوْبِ وَرُوْحُ الْاَرْوَاحِ وَعَلَمُ الْكَلِمَاتِ الطَّيِّبَاتِ الْقَلَمُ الْاَعْلٰى وَالْعَرْشُ

الْمُحِيْطُ رُوْحُ جَسَدِ الْكَوْنَيْنِ وَبَرْزَخُ الْبَحْرَيْنِ وَثَانِيَ اثْنَيْنِ وَفَخْرُ

الْكَوْنَيْنِ اَبُو الْقَاسِمِ سَيِّدُنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ

عَبْدِ الْمُطَّلِبِ عَبْدُكَ وَنَبِيُّكَ وَرَسُوْلُكَ النَّبِيُّ الْاُمِّيُّ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ

وَسَلِّمْ تَسْلِيْمًا بِقَدْرِ عَظَمَتِ ذَاتِكَ فِيْ كُلِّ وَقْتٍ وَّحِيْنٍ سُبْحٰنَ

رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ ○

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

بِحُرْمَةِ هِمَّةِ مُحَمَّدٍ وَّهِدَايَةِ مُحَمَّدٍ وَّهَدْيَةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ ط يَآ اِلٰهِيْ بِحُرْمَةِ يَارِيْ مُحَمَّدٍ وَّيَكَانِكِيْ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ ط لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى
اٰلِهٖ وَاَصْحٰبِهٖ وَسَلَّمَ ط بِعَدَدِ مَا هُوَ الْمَكْتُوْبُ فِيْ لَوْحِ وَالْقَلَمِ فِيْ
كُلِّ يَوْمٍ وَّلَيْلَةٍ وَّسَاعَةٍ وَّنَفَسٍ وَّالْمُحَيَّةِ اَلْفِ مِائَةِ اَلْفِ مَرَّةٍ
اِلٰى يَوْمِ الْعِلْمِ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُوْنَ ○ بِرَحْمَتِكَ يَآ اَرْحَمَ الرّٰحِمِيْنَ ○

124 DUROOD-E RIFA'I 207

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى نُوْرِكَ الْاَسْبَقِ وَصِرَاطِكَ
الْمُحَقَّقِ مَنْ اَبْرَزْتَهٗ رَحْمَةً شَامِلَةً لِوُجُوْدِكَ وَاَكْرَمْتَهٗ بِشُهُوْدِكَ
وَاصْطَفَيْتَهٗ لِنُبُوَّتِكَ وَرِسَالَتِكَ وَاَرْسَلْتَهٗ بَشِيْرًا وَّنَذِيْرًا وَّدَاعِيًا
اِلَيْكَ بِاِذْنِكَ وَسِرَاجًا مُّنِيْرًا نُقْطَةِ مَرْكَزِ بَآءِ الدَّآئِرَةِ الْاَوَّلِيَةِ وَسِرِّ
اَسْرَارِ الْاَلِفِ الْقُطْبِيَّةِ الَّذِيْ فَتَقْتَ بِهٖ وَثْقَ الْوُجُوْدِ وَخَصَّصْتَهٗ

مُحَمَّدٍ وَّظُفْرِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ يَآ اِلٰهِيْ بِحُرْمَةِ عِشْقِ
مُحَمَّدٍ وَّعَرَفَاتِ مُحَمَّدٍ وَّعِلْمِ مُحَمَّدٍ وَّعُلُوِّ مُحَمَّدٍ وَّعَلِيْمِ مُحَمَّدٍ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ يَآ اِلٰهِيْ بِحُرْمَةِ غُرْبَتِ مُحَمَّدٍ وَّغَارِ مُحَمَّدٍ
وَّغُرَّةِ مُحَمَّدٍ وَّغَيْرَتِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ يَآ اِلٰهِيْ بِحُرْمَةِ
قُلِّ مُحَمَّدٍ وَّقَدْرِ مُحَمَّدٍ وَّقَنَاعَةِ مُحَمَّدٍ وَّقُوَّةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمْ ؕ يَآ اِلٰهِيْ بِحُرْمَةِ فَخْرِ مُحَمَّدٍ وَّفَقْرِ مُحَمَّدٍ وَّ فِرَاقِ مُحَمَّدٍ وَّفَضْلِ
مُحَمَّدٍ وَّفَضِيْلَةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ يَآ اِلٰهِيْ بِحُرْمَةِ كَلَامِ
مُحَمَّدٍ وَّكَشْفِ مُحَمَّدٍ وَّكُوْشِشِ مُحَمَّدٍ وَّكِتَابَةِ مُحَمَّدٍ وَّكِيْنَةِ
مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ يَآ اِلٰهِيْ بِحُرْمَةِ لَيْلِ مُحَمَّدٍ وَّلِقَآءِ
مُحَمَّدٍ وَّلِيَاقَةِ مُحَمَّدٍ وَّمُجَاهَدَاةِ مُحَمَّدٍ وَّمُشَاهَدَاةِ مُحَمَّدٍ
وَّمُلَاحِظِ مُحَمَّدٍ وَّمَسَاحَةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ
يَآ اِلٰهِيْ بِحُرْمَةِ نَازِ مُحَمَّدٍ وَّنَمَازِ مُحَمَّدٍ وَّنَصِيْرِ مُحَمَّدٍ وَّنَقِيْرِ
مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ يَآ اِلٰهِيْ بِحُرْمَةِ وَرُوْدِ مُحَمَّدٍ وَّوَقَآءِ
مُحَمَّدٍ وَّوُجُوْدِ مُحَمَّدٍ وَّوَدِيْعَةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ يَآ اِلٰهِيْ

مُحَمَّدٍ وَّدُعَآءِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ؕ يَآ اِلٰهِيْ بِحُرْمَةِ ذَاتِ
مُحَمَّدٍ وَّذِكْرِ مُحَمَّدٍ وَّذَوْقِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ؕ يَآ اِلٰهِيْ
بِحُرْمَةِ رُوْحِ مُحَمَّدٍ وَّرَاْسِ مُحَمَّدٍ وَّرِزْقِ مُحَمَّدٍ وَّرَفِيْقِ مُحَمَّدٍ
وَّرِضَآءِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ؕ يَآ اِلٰهِيْ بِحُرْمَةِ زُهْدِ مُحَمَّدٍ
وَّزَهَادَةِ مُحَمَّدٍ وَّزَارِيْ مُحَمَّدٍ وَّزِيْنَةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ ؕ يَآ اِلٰهِيْ بِحُرْمَةِ سِيَادَةِ مُحَمَّدٍ وَّسَعَادَةِ مُحَمَّدٍ وَّسُنَّةِ مُحَمَّدٍ
وَّسِرِّ مُحَمَّدٍ وَّسَلَامِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ؕ يَآ اِلٰهِيْ بِحُرْمَةِ
شَرْعِ مُحَمَّدٍ وَّشَرْفِ مُحَمَّدٍ وَّشَوْقِ مُحَمَّدٍ وَّشَادِ مُحَمَّدٍ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ ؕ يَآ اِلٰهِيْ بِحُرْمَةِ صِدْقِ مُحَمَّدٍ وَّصَوْمِ مُحَمَّدٍ وَّصَلٰوةِ
مُحَمَّدٍ وَّصَفَآءِ مُحَمَّدٍ وَّصَبْرِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ؕ يَآ اِلٰهِيْ
بِحُرْمَةِ ضِيَآءِ مُحَمَّدٍ وَّضَمِيْرِ مُحَمَّدٍ وَّضَحَآءِ مُحَمَّدٍ وَّضُعْفِ مُحَمَّدٍ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ؕ يَآ اِلٰهِيْ بِحُرْمَةِ طَلْعَةِ مُحَمَّدٍ وَّطَهَارَةِ مُحَمَّدٍ
وَّطُهْرِ مُحَمَّدٍ وَّطَرِيْقِ مُحَمَّدٍ وَّطَوَافِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ؕ
يَآ اِلٰهِيْ بِحُرْمَةِ ظَاهِرِ مُحَمَّدٍ وَّظُهْرِ مُحَمَّدٍ وَّظِلِّ مُحَمَّدٍ وَّظُهُوْرِ

يَآ اِلٰهِیْ بِحُرْمَتِ اَقْوَالِ مُحَمَّدٍ وَّ اَفْعَالِ مُحَمَّدٍ وَّ اَحْوَالِ مُحَمَّدٍ
وَّ اَصْحٰبِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَآ اِلٰهِیْ بِحُرْمَةِ بَدَنِ
مُحَمَّدٍ وَّ بَطْنِ مُحَمَّدٍ وَّ بَرَكَةِ مُحَمَّدٍ وَّ بَيْعَةِ مُحَمَّدٍ وَّ بُرَاقِ مُحَمَّدٍ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ يَآ اِلٰهِیْ بِحُرْمَةِ تَوَلُّدِ مُحَمَّدٍ وَّ تَعَبُّدِ مُحَمَّدٍ
وَّ تَهَجُّدِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ يَآ اِلٰهِیْ بِحُرْمَةِ ثَنَآءِ
مُحَمَّدٍ وَّ ثَوَابِ مُحَمَّدٍ وَّ ثَمَاتِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ
يَآ اِلٰهِیْ بِحُرْمَةِ جَلَالِ مُحَمَّدٍ وَّ جَمَالِ مُحَمَّدٍ وَّ جَلِّ مُحَمَّدٍ وَّ وَجْهَةِ
مُحَمَّدٍ وَّ جَعْدِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ يَآ اِلٰهِیْ بِحُرْمَةِ حُسْنِ
مُحَمَّدٍ وَّ حَسَنٰتِ مُحَمَّدٍ وَّ حُرْمَةِ مُحَمَّدٍ وَّ حَالِ مُحَمَّدٍ وَّ حُلْيَةِ
مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ يَآ اِلٰهِیْ بِحُرْمَةِ خَلْقَةِ مُحَمَّدٍ وَّ خُلُقِ
مُحَمَّدٍ وَّ خُطْبَةِ مُحَمَّدٍ وَّ خَيْرَاتِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ ؕ
يَآ اِلٰهِیْ بِحُرْمَةِ دِيْنِ مُحَمَّدٍ وَّ دِيَانَةِ مُحَمَّدٍ وَّ دَوْلَةِ مُحَمَّدٍ وَّ دَرَجَاتِ

وَصَلِّ عَلٰى عَقَبِ مُحَمَّدٍ فِى الْاَعْقَابِ وَصَلِّ عَلٰى قَدَمِ
مُحَمَّدٍ فِى الْاَقْدَامِ وَصَلِّ عَلٰى شَعْرِ مُحَمَّدٍ فِى الشُّعُوْرِ
وَصَلِّ عَلٰى لَحْمِ مُحَمَّدٍ فِى اللُّحُوْمِ وَصَلِّ عَلٰى عِرْقِ
مُحَمَّدٍ فِى الْعُرُوْقِ وَصَلِّ عَلٰى دَمِ مُحَمَّدٍ فِى الدِّمَاءِ
وَصَلِّ عَلٰى عَظْمِ مُحَمَّدٍ فِى الْعِظَامِ وَصَلِّ عَلٰى جِلْدِ
مُحَمَّدٍ فِى الْجُلُوْدِ وَصَلِّ عَلٰى لَوْنِ مُحَمَّدٍ فِى الْاَلْوَانِ
وَصَلِّ عَلٰى قَامَةِ مُحَمَّدٍ فِى الْقَامَاتِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَاَزْوَاجِهٖ وَذُرِّيَّاتِهٖ اَفْضَلَ صَلَاةٍ وَّاَكْمَلَ
بَرَكَةٍ وَّاَزْكٰى سَلَامٍ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ وَعَلَيْنَا مَعَهُمْ
كُلَّمَا ذَكَرَكَ وَذَكَرَهُ الذَّاكِرُوْنَ وَغَفَلَ
عَنْ ذِكْرِكَ ذِكْرِهِ الْغَافِلُوْنَ
اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا
مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَاَذِقْنَا بِالصَّلٰوةِ عَلَيْهِ لَذَّةَ وِصَالِهٖ

وَصَلِّ عَلٰى ذَقَنِ مُحَمَّدٍ فِى الْاَذْقَانِ وَصَلِّ عَلٰى عُنُقِ
مُحَمَّدٍ فِى الْاَعْنَاقِ وَصَلِّ عَلٰى صَدْرِ مُحَمَّدٍ فِى الصُّدُوْرِ
وَصَلِّ عَلٰى قَلْبِ مُحَمَّدٍ فِى الْقُلُوْبِ وَصَلِّ عَلٰى يَدِ
مُحَمَّدٍ فِى الْاَيْدِىْ وَصَلِّ عَلٰى كَفِّ مُحَمَّدٍ فِى الْاَكُفِّ
وَصَلِّ عَلٰى اِصْبَعِ مُحَمَّدٍ فِى الْاَصَابِعِ وَصَلِّ عَلٰى زَنْدِ
مُحَمَّدٍ فِى الْاَزْنَادِ وَصَلِّ عَلٰى ذِرَاعِ مُحَمَّدٍ فِى الْاَذْرُعِ
وَصَلِّ عَلٰى مِرْفَقِ مُحَمَّدٍ فِى الْمَرَافِقِ وَصَلِّ عَلٰى عَضُدِ
مُحَمَّدٍ فِى الْاَعْضَادِ وَصَلِّ عَلٰى اِبْطِ مُحَمَّدٍ فِى الْاٰبَاطِ
وَصَلِّ عَلٰى مَنْكَبِ مُحَمَّدٍ فِى الْمَنَاكِبِ وَصَلِّ عَلٰى كَتِفِ
مُحَمَّدٍ فِى الْاَكْتَافِ وَصَلِّ عَلٰى تَرْقُوَةِ مُحَمَّدٍ فِى التَّرَاقِىْ
وَصَلِّ عَلٰى كَبِدِ مُحَمَّدٍ فِى الْاَكْبَادِ وَصَلِّ عَلٰى ظَهْرِ
مُحَمَّدٍ فِى الظُّهُوْرِ وَصَلِّ عَلٰى فَخِذِ مُحَمَّدٍ فِى الْاَفْخَاذِ
وَصَلِّ عَلٰى رُكْبَةِ مُحَمَّدٍ فِى الرُّكَبِ وَصَلِّ عَلٰى سَاقِ
مُحَمَّدٍ فِى السُّوْقِ وَصَلِّ عَلٰى كَعْبِ مُحَمَّدٍ فِى الْاَكْعُبِ

اَللّٰهُمَّ صَلِّ عَلٰى نُوْرِ مُحَمَّدٍ فِى الْاَنْوَارِ وَصَلِّ عَلٰى رُوْحِ
مُحَمَّدٍ فِى الْاَرْوَاحِ وَصَلِّ عَلٰى جَسَدِ مُحَمَّدٍ فِى الْاَجْسَادِ
وَصَلِّ عَلٰى رَاْسِ مُحَمَّدٍ فِى الرُّءُوْسِ وَصَلِّ عَلٰى وَجْهِ
مُحَمَّدٍ فِى الْوُجُوْهِ وَصَلِّ عَلٰى جَبِيْنِ مُحَمَّدٍ فِى الْاَجْبُنِ
وَصَلِّ عَلٰى جَبْهَةِ مُحَمَّدٍ فِى الْجِبَاهِ وَصَلِّ عَلٰى عَيْنِ
مُحَمَّدٍ فِى الْعُيُوْنِ وَصَلِّ عَلٰى حَاجِبِ مُحَمَّدٍ فِى الْحَوَاجِبِ
وَصَلِّ عَلٰى جَفْنِ مُحَمَّدٍ فِى الْاَجْفَانِ وَصَلِّ عَلٰى اَنْفِ
مُحَمَّدٍ فِى الْاُنُوْفِ وَصَلِّ عَلٰى خَدِّ مُحَمَّدٍ فِى الْخُدُوْدِ
وَصَلِّ عَلٰى صُدْغِ مُحَمَّدٍ فِى الْاَصْدَاغِ وَصَلِّ عَلٰى اُذُنِ
مُحَمَّدٍ فِى الْاٰذَانِ وَصَلِّ عَلٰى فَمِ مُحَمَّدٍ فِى الْاَفْوَاهِ
وَصَلِّ عَلٰى شَفَةِ مُحَمَّدٍ فِى الشِّفَاهِ وَصَلِّ عَلٰى سِنِّ
مُحَمَّدٍ فِى الْاَسْنَانِ وَصَلِّ عَلٰى لِسَانِ مُحَمَّدٍ فِى الْاَلْسِنَةِ

يَآ اَبَا بَكْرٍ وَّيَا عُمَرُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ فَجَزَاكُمُ اللّٰهُ عَنِ
الْاِسْلَامِ وَاَهْلِهٖ اَفْضَلَ مَا جَزٰى بِهٖ وَزِيْرَىْ نَبِيٍّ فِيْ
حَيٰوتِهٖ وَعَلٰى حُسْنِ خَلَافَتِهٖ فِيْٓ اُمَّتِهٖ بَعْدَ وَفَاتِهٖ فَجَزَا
كُمَا اللّٰهُ عَنْ ذٰلِكَ مُرَافِقَتَهٗ فِيْ جَنَّتِهٖ وَاِيَّانَا مَعَكُمَا بِرَحْمَتِهٖ
اِنَّهٗٓ اَرْحَمُ الرَّاحِمِيْنَ اَللّٰهُمَّ اِنِّيْٓ اُشْهِدُكَ وَاُشْهِدُ رَسُوْلَكَ
وَاَبَا بَكْرٍ وَّعُمَرَ وَاُشْهِدُ الْمَلٰٓئِكَةَ النَّازِلِيْنَ عَلٰى هٰذِهِ
الرَّوْضَةِ الْكَرِيْمَةِ وَالْعَاكِفِيْنَ اَنِّيْٓ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ
وَحْدَهٗ لَا شَرِيْكَ الْمَوْرُوْدَ وَاللِّوَآءَ الْمَعْقُوْدَ وَالْمَكَانَ
الْمَشْهُوْدَ الَّذِيْ وَعَدْتَّهٗ وَاجْزِهٖ عَنَّآ اَفْضَلَ مَا جَزَيْتَ بِهٖ
نَبِيًّا عَنْ اُمَّتِهٖ وَزِدْهُ شَرَفًا وَّكَرَمًا وَّتَعْظِيْمًا وَّصَلِّ وَسَلِّمْ عَلَيْهِ
صَلَاةً وَّسَلَامًا دَائِمَيْنِ مُلَازِمَيْنِ بِدَوَامِ مُلْكِكَ الْعَزِيْزِ عَدَدَ مَا تَطْلُعُ
عَلَيْهِ الشَّمْسُ وَعَدَدَ مَا لَا تَطْلُعُ عَلَيْهِ وَعَدَدَ مَا تَغْرُبُ
عَلَيْهِ الشَّمْسُ وَعَدَدَ مَا تَغْرُبُ عَلَيْهِ يَآ اَللّٰهُ يَا رَبَّ الْعٰلَمِيْنَ

مُحَمَّدِ نِ الَّذِیْ صَلّٰی عَلَیْهِ رَبُّنَا فِیْ مُحْکَمِ کِتَابِهٖ وَاَمَرَ اَنْ یُّصَلّٰی

عَلَیْهِ وَیُسَلَّمَ صَلَّی اللّٰهُ عَلَیْهِ وَعَلٰی اٰلِهٖ وَاَصْحَابِهٖ وَاَزْوَاجِهٖ مَا

انْهَلَّتِ الدِّیَمُ وَمَا جُرَّتْ عَلَی الْمُذْنِبِیْنَ اَذْیَالُ

الْکَرِیْمِ وَسَلَّمَ تَسْلِیْمًا وَشَرَّفَ وَکَرَّمَ

121	The Durood Sharif of Hazrat Shaykh Al-Bunee	202

(اَلسَّلَامُ عَلَیْکَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهٗ) *3 Times*

صَلَّی اللّٰهُ عَلَیْکَ یَا رَسُوْلَ اللّٰهِ اَفْضَلَ وَاَزْکٰی وَاَنْمٰی وَاَعْلٰی

صَلَاةً صَلَّاهَا عَلٰی اَحَدٍ مِّنْ اَنْبِیَآئِهٖ وَاَصْفِیَآئِهٖ اَشْهَدُ

یَا رَسُوْلَ اللّٰهِ اَنَّکَ قَدْ بَلَّغْتَ مَآ اُرْسِلْتَ بِهٖ وَنَصَحْتَ اُمَّتَکَ

وَعَبَدْتَّ رَبَّکَ حَتّٰٓی اَتَاکَ الْیَقِیْنُ وَکُنْتَ کَمَا نَعَتَکَ اللّٰهُ فِیْ

کِتَابِهٖ (لَقَدْ جَآءَکُمْ رَسُوْلٌ مِّنْ اَنْفُسِکُمْ عَزِیْزٌ عَلَیْهِ مَا عَنِتُّمْ

حَرِیْصٌ عَلَیْکُمْ بِالْمُؤْمِنِیْنَ رَءُوْفٌ رَّحِیْمٌ) فَصَلَوَاتُ اللّٰهِ

وَمَلَائِکَتِهٖ وَاَنْبِیَآئِهٖ وَرُسُلِهٖ وَجَمِیْعِ خَلْقِهٖ وَسَمٰوَاتِهٖ وَاَرْضِهٖ

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِنِ الَّذِىْ اَشْرَقَتْ بِنُوْرِهِ الظُّلَمُ
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِنِ الْمَبْعُوْثِ رَحْمَةً لِّكُلِّ الْاُمَمِ اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِنِ الْمُخْتَارِ لِلسِّيَادَةِ وَالرِّسَالَةِ قَبْلَ خَلْقِ
اللَّوْحِ وَالْقَلَمِ۔ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِنِ الْمَوْصُوْفِ بِاَفْضَلِ
الْاَخْلَاقِ وَالشِّيَمِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِنِ الْمَخْصُوْصِ
بِجَوَامِعِ الْكَلِمِ وَخَوَاصِ الْحِكَمِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
مُحَمَّدِنِ الَّذِىْ كَانَ لَا تُنْتَهَكُ فِىْ مَجَالِسِهِ الْحُرَمُ وَلَا يُغْضِىْ
عَمَّنْ ظَلَمَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِنِ الَّذِىْ كَانَ اِذَا مَشٰى
تُظَلِّلُهُ الْغَمَامَةُ حَيْثُمَا يَمَّمَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا
مُحَمَّدِنِ الَّذِىْ اِنْشَقَّ لَهُ الْقَمَرُ وَكَلَّمَهُ الْحَجَرُ وَاَقَرَّ
بِرِسَالَتِهِ وَصَمَّمَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِنِ الَّذِىْ اَثْنٰى
عَلَيْهِ رَبُّ الْعِزَّةِ فِىْ سَالِفِ الْقِدَمِ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَنَبِيِّنَا وَمَوْلَانَا مُحَمَّدٍ سَيِّدِ الْاَوَّلِيْنَ
وَالْآخِرِيْنَ قَائِدِ الْغُرِّ الْمُحَجَّلِيْنَ السَّيِّدِ الْكَامِلِ الْفَاتِحِ الْخَاتِمِ
الْحَبِيْبِ الشَّفِيْعِ الرَّؤُفِ الرَّحِيْمِ۔ اَلصَّادِقِ الْاَمِيْنِ
السَّابِقِ لِلْخَلْقِ نُوْرُهٗ۔ وَرَحْمَةٌ لِّلْعٰلَمِيْنَ ظُهُوْرُهٗ۔ عَدَدَ مَنْ
مَّضٰى مِنْ خَلْقِكَ وَمَنْ بَقِيَ۔ وَمَنْ سَعِدَ مِنْهُمْ وَمَنْ
شَقِيَ صَلَاةً تَسْتَغْرِقُ الْعَدَدَ وَتُحِيْطُ بِالْحَدِّ صَلَاةً لَّا غَايَةَ لَهَا
وَلَا مُنْتَهٰى وَلَا انْقِضَاءَ صَلَاةً دَائِمَةً بِدَوَامِكَ بَاقِيَةً بِبَقَائِكَ وَعَلٰى
اٰلِهٖ وَصَحْبِهٖ وَاَزْوَاجِهٖ وَذُرِّيَّاتِهٖ وَاَصْهَارِهٖ وَاَنْصَارِهٖ وَسَلِّمْ
تَسْلِيْمًا مِّثْلَ ذٰلِكَ وَاَجْرِ يَا مَوْلَانَا خَفِيَّ لُطْفِكَ فِيْ اُمُوْرِنَا
كُلِّهَا وَاُمُوْرِ الْمُسْلِمِيْنَ

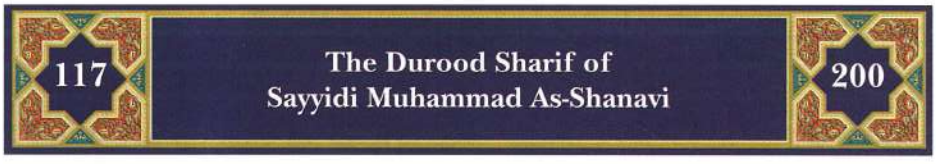
وَمَجْلٰى عَرَآئِسِ مَشَاهِدِ اَحَدِيَّتِكَ وَمَشْهَدِ اَنْوَارِ اَسْرَارِ
تَجَلِّيَاتِكَ وَمَظْهَرِ اِعْتِزَازِ عِزِّ عِزَّتِكَ

118 The Durood Sharif of Sayyidi Muhammad Wafa As-Shaazli 200

اَللّٰهُمَّ بِكَ تَوَسَّلْتُ وَمِنْكَ سَاَلْتُ وَفِيْكَ لَا فِيْ شَيْءٍ سِوَاكَ
رَغِبْتُ لَآ اَسْاَلُ مِنْكَ سِوَاكَ وَلَآ اَطْلُبُ مِنْكَ اِلَّا اِيَّاكَ
اَللّٰهُمَّ وَاَتَوَسَّلُ اِلَيْكَ فِيْ قَبُوْلِ ذٰلِكَ بِالْوَسِيْلَةِ الْعُظْمٰى
وَالْفَضِيْلَةِ الْكُبْرٰى سَيِّدِنَا مُحَمَّدِنِ الْمُصْطَفٰى وَالصَّفِيِّ
الْمُرْتَضٰى وَالنَّبِيِّ الْمُجْتَبٰى وَبِهٖ اَسْئَلُكَ اَنْ تُصَلِّيَ عَلَيْهِ صَلٰوةً
اَبَدِيَّةً دَيْمُوْمِيَّةً قَيُّوْمِيَّةً اِلٰهِيَّةً رَبَّانِيَّةً بِحَيْثُ
يَشْهَدُ لِيْ ذٰلِكَ فِيْ عَيْنِ كَمَالِهٖ بِشَهَادَةِ مَعَارِفِ ذَاتِهٖ وَعَلٰٓى
اٰلِهٖ وَصَحْبِهٖ كَذٰلِكَ فَاِنَّكَ وَلِيُّ ذٰلِكَ وَلَا حَوْلَ
وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

تِ وَاَسْمَى الْبَرَكَاتِ وَاَزْكَى التَّحِيَّاتِ فِىْ جَمِيْعِ الْاَوْ
قَاتِ عَلٰى اَشْرَفِ الْمَخْلُوْقَاتِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ
اَكْمَلِ اَهْلِ الْاَرْضِ وَالسَّمٰوَاتِ وَسَلِّمْ عَلَيْهِ يَا رَبَّنَآ
اَزْكَى التَّحِيَّاتِ فِىْ جَمِيْعِ الْحَضَرَاتِ وَاللَّحْظَاتِ

يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ صَلِّ عَلٰى سَيِّدِنَا
مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّاَحْيِ قَلْبِىْ وَاَمِتْ نَفْسِىْ
حَتّٰى اَحْيَابِكَ حَيَاةً طَيِّبَةً فِى الدُّنْيَا وَالْاٰخِرَةِ اِنَّكَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ



اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَصَحْبِهٖ وَ
سَلِّمْ صَلٰوةً اَدْخُلُ بِهَا رِيَاضَ الْمَطَالِبِ وَاَجْنِىْ ثَمَرَ الْمَوَاهِبِ
وَصَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ شَمْسِ اٰفَاقِ اَهْلِ مُؤَدَّتِكَ

115 The Attainment of Knowledge from the Recitation of Durood Sharif 199

اَللّٰهُمَّ يَا رَبِّ بِجَاهِ سَيِّدِنَا مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ اِجْمَعْ بَيْنِيْ وَبَيْنَ سَيِّدِنَا مُحَمَّدِ بْنِ
عَبْدِ اللّٰهِ فِي الدُّنْيَا قَبْلَ الْاٰخِرَةِ

116 The Durood Sharifs of Hazrat Sayyidi Abu As-Saud Al-Jarihi 200

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِ السَّادَاتِ وَمَعْدِنِ السَّعَادَاتِ وَمُرَادِ
الْاِرَادَاتِ حَبِيْبِكَ الْمُكَرَّمِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِ الْعَزِيْزِ الْمُخْتَارِ السُّلْطَانِ
النُّوْرِ الْاَمِيْنِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ۔ اَللّٰهُمَّ
اجْعَلْ اَفْضَلَ الصَّلَوَاتِ وَاَسْمٰى الْبَرَكَاتِ وَاَزْكَى
التَّحِيَّاتِ فِيْ جَمِيْعِ الْاَوْقَاتِ عَلٰى اَشْرَفِ الْمَخْلُوْقَاتِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدِ اَللّٰهُمَّ اجْعَلْ اَفْضَلَ الصَّلَوَا

113 The Great Manifestation of the Heart 198

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلَى
الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ
يَا نُوْرُ تَنَوَّرْتَ بِالنُّوْرِ وَالنُّوْرُ فِيْ نُوْرِكَ يَا نُوْرُ بِحَقِّ
مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِ الرَّءُوْفُ الرَّحِيْمِ
ذِى الْخُلُقِ الْعَظِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَاَزْوَاجِهٖ فِيْ كُلِّ
لَحْظَةٍ عَدَدَ كُلِّ حَادِثٍ وَّقَدِيْمٍ

114 DUROOD-E SALATUL 'AZAM 199

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّاٰدَمَ
وَنُوْحٍ وَّاِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسٰى وَمَا بَيْنَهُمْ مِنَ
النَّبِيِّيْنَ وَالْمُرْسَلِيْنَ صَلَوَاتُ اللّٰهِ وَسَلَامُهٗ عَلَيْهِمْ اَجْمَعِيْنَ

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ مَّعْدِنِ الْاَنْوَارِ وَالْاَسْرَارِ وَ
كَاشِفِ الْاَسْتَارِ وَكَاشِفَ الْاَسْرَارِ اَلصَّلٰوةُ وَالسَّلَامُ
عَلَيْكَ يَا نُوْرَ الْاَنْوَارِ اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا مَعْدِنَ
الْاَسْرَارِ اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا كَاشِفَ الْاَسْتَارِ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا كَاشِفَ الْاَسْرَارِ اِكْشِفْ عَيْنِىْ
اِكْشِفْ قَلْبِىْ اِكْشِفْ صَدْرِىْ يَا كَاشِفَ الْاَسْرَارِ يَا رَسُوْلَ
اللّٰهِ خُذْ بِيَدِىْ اَعِيْنُوْنِىْ اَغِيْثُوْنِىْ يَا صَادِقُ صَدَقَ قَوْلُكَ
مَنْ عُسِرَتْ عَلَيْهِ حَاجَةٌ فَلْيُكْثِرْ بِالصَّلٰوةِ عَلَىَّ فَاِنَّهَا
تَكْشِفُ الْهُمُوْمَ وَالْغُمُوْمَ وَالْكُرَبَ وَتُكَثِّرُ
الْاَرْزَاقَ وَتَقْضِىَ الْحَوَآئِجَ يَا قَاضِىَ الْحَاجَاتِ
وَصَلَّى اللّٰهُ تَعَالٰى عَلَيْكَ وَعَلَيْهِمْ اَجْمَعِيْنَ

109 A Sufficiency to Achieve Every Objective 195

اَللّٰهُمَّ يَا رَبَّنَا يَا كَرِيْمُ صَلِّ وَسَلِّمْ وَبَارِكْ بِعَدَدِ كُلِّ ذَرَّةٍ
وَّخَلَآئِقِ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ وَجَمِيْعِ
الْاَنْبِيَآءِ وَالْمُرْسَلِيْنَ دَآئِمًا اَبَدًا

110 The Support of the Helpless One's Durood Sharif 196

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ وَعَلٰٓى اٰلِكَ وَاَصْحَا
بِكَ وَجَمِيْعِ الْاَنْبِيَآءِ وَالْمُرْسَلِيْنَ بِعَدَدِ كُلِّ ذَرَّةٍ وَّخَلَآئِقِ
دَآئِمًا اَبَدًا وَّاَنْتَ وَسِيْلَتِيْ خُذْ يَدِيْ يَا حَبِيْبَ اللّٰهِ

111 The Remedy for All Forms of Heart Diseases 196

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ يَآ اَللّٰهُ يَا رَحْمٰنُ يَا رَحِيْمُ دِلْ
مَا رَاكُنْ مُسْتَقِيْمُ بِحَقِّ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

106 The Durood Sharif Recited by HAZRAT SAYYIDUNA MUSA 194

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ خَاتَمِ الْاَنْبِيَآءِ وَمَعْدِنِ
الْاَسْرَارِ وَمَنْبَعِ الْاَنْوَارِ وَجَمَالِ الْكَوْنَيْنِ وَشَرَفِ
الدَّارَيْنِ وَسَيِّدِ الثَّقَلَيْنِ الْمَخْصُوْصِ بِقَابَ قَوْسَيْنِ

107 The Durood Sharif Recited by HAZRAT SAYYIDAH FATIMA 194

اَللّٰهُمَّ صَلِّ عَلٰى مَنْ رُوْحُهٗ مِحْرَابُ الْاَرْوَاحِ وَالْمَلٰٓئِكَةِ
وَالْكَوْنِ اَللّٰهُمَّ صَلِّ عَلٰى مَنْ هُوَ اِمَامُ الْاَنْبِيَآءِ وَالْمُرْسَلِيْنَ
اَللّٰهُمَّ صَلِّ عَلٰى مَنْ هُوَ اِمَامُ اَهْلِ الْجَنَّةِ عِبَادِ اللّٰهِ الْمُؤْمِنِيْنَ

108 An Effective Prescription to Destroy One's bad Breath 195

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى النَّبِيِّ الطَّاهِرِ

إِلَّا فِيمَا يُرْضِيكَ وَلَا نَسْتَعِينُ بِنِعْمَتِكَ

إِلَّا عَلَى مَا تُحِبُّ يَا أَرْحَمَ الرَّاحِمِينَ

104 The means to effect forgiveness from Allah for those deceased in the graveyard 191

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ حَتّٰى لَا تَبْقٰى صَلٰوةٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ حَتّٰى لَا تَبْقٰى بَرَكَةٌ اَللّٰهُمَّ سَلِّمْ عَلٰى مُحَمَّدٍ حَتّٰى لَا تَبْقٰى سَلَامٌ اَللّٰهُمَّ ارْحَمْ مُحَمَّدًا حَتّٰى لَا تَبْقٰى رَحْمَةٌ

105 DUROOD SHARIF 193

اَللّٰهُمَّ لَكَ الْحَمْدُ بِعَدَدِ مَنْ حَمِدَكَ وَلَكَ الْحَمْدُ بِعَدَدِ مَنْ لَّمْ يَحْمَدْكَ وَلَكَ الْحَمْدُ كَمَا تُحِبُّ اَنْ تُحْمَدَ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ بِعَدَدِ مَنْ صَلّٰى عَلَيْهِ وَصَلِّ عَلٰى مُحَمَّدٍ بِعَدَدِ مَنْ لَّمْ يُصَلِّ عَلَيْهِ وَصَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ اَنْ يُّصَلّٰى عَلَيْهِ

102 DUROOD-E KHIZRI 190

اَللّٰهُمَّ يَا رَبِّ بِجَاهِ سَيِّدِنَا مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ اِجْمَعْ بَيْنِيْ وَبَيْنَ سَيِّدِنَا مُحَمَّدِ بْنِ عَبْدِ
اللّٰهِ فِي الدُّنْيَا قَبْلَ الْاٰخِرَةِ

103 Means to Increase Provision by Reciting Durood Sharif 191

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ وَّهَبْ لَنَا
اَللّٰهُمَّ مِنْ رِّزْقِكَ الْحَلَالِ الطَّيِّبِ الْمُبَارَكِ مَا تَصُوْنُ
بِهٖ وُجُوْهَنَا عَنِ التَّعَرُّضِ لِاَحَدٍ مِّنْ خَلْقِكَ وَاجْعَلْ لَّنَآ
اَللّٰهُمَّ اِلَيْهِ طَرِيْقًا سَهْلًا مِّنْ غَيْرِ تَعَبٍ وَّلَا نَصَبٍ
وَّلَا مِنَّةٍ وَّلَا تَبِعَةٍ وَّجَنِّبْنَا اَللّٰهُمَّ الْحَرَامَ حَيْثُ كَانَ
وَاَيْنَ كَانَ وَعِنْدَ مَنْ كَانَ وَحُلْ بَيْنَنَا وَبَيْنَ اَهْلِهٖ
وَاقْبِضْ عَنَّا اَيْدِيَهُمْ وَاصْرِفْ عَنَّا قُلُوْبَهُمْ حَتّٰى لَا تَتَقَلَّبَ

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ ط

وَسَلَّمَ تَسْلِيْمًا دَآئِمًا اَبَدًا كَثِيْرًا كَثِيْرًا ط

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط

100 Attaining Virtues throughout the Day for Reciting Durood Sharif 188

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ فِيْٓ اَوَّلِ كَلَامِنَآ اَللّٰهُمَّ صَلِّ

عَلٰى سَيِّدِنَا مُحَمَّدٍ فِيْٓ اَوْسَطِ كَلَامِنَآ اَللّٰهُمَّ صَلِّ عَلٰى

سَيِّدِنَا مُحَمَّدٍ فِيْٓ اٰخِرِ كَلَامِنَا

101 The Court of the Pious and the Durood Sharif of SAYYIDA FATIMA AZ-ZAHRA 189

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَحَبِيْبِكَ

وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ وَبَارِكْ وَسَلِّمْ

وَّعَلٰٓی اٰلِ سَیِّدِنَا مُحَمَّدٍ بِعَدَدِ مَآ اَظْلَمَ عَلَیْهِ الَّیْلُ وَاَشْرَقَ عَلَیْهِ
النَّهَارُ ؕ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰی سَیِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓی
اٰلِ سَیِّدِنَا مُحَمَّدٍ بِعَدَدِ مَنْ صَلّٰی عَلَیْهِ ؕ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰی سَیِّدِنَا
وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓی اٰلِ سَیِّدِنَا مُحَمَّدٍ بِعَدَدِ مَنْ لَّمْ یُصَلِّ
عَلَیْهِ ؕ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰی سَیِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓی اٰلِ
سَیِّدِنَا مُحَمَّدٍ بِعَدَدِ اَنْفَاسِ الْخَلَآئِقِ ؕ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰی
سَیِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓی اٰلِ سَیِّدِنَا مُحَمَّدٍ بِعَدَدِ نُجُوْمِ
السَّمٰوٰتِ ؕ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰی سَیِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓی اٰلِ
سَیِّدِنَا مُحَمَّدٍ بِعَدَدِ كُلِّ شَیْءٍ فِی الدُّنْیَا وَالْاٰخِرَةِ ؕ صَلٰوتُ اللّٰهِ
تَعَالٰی وَمَلٰٓئِكَتِهٖ وَاَنْبِیَآئِهٖ وَرُسُلِهٖ وَجَمِیْعِ الْخَلَآئِقِ عَلٰی سَیِّدِ الْمُرْ
سَلِیْنَ وَاِمَامِ الْمُتَّقِیْنَ وَقَآئِدِ الْغُرِّ الْمُحَجَّلِیْنَ وَشَفِیْعِ الْمُذْنِبِیْنَ
سَیِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓی اٰلِهٖ وَاَصْحَابِهٖ وَاَزْوَاجِهٖ وَذُرِّیَّتِهٖ
وَاَهْلِ بَیْتِهٖ وَاَهْلِ طَاعَتِكَ اَجْمَعِیْنَ مِنْ اَهْلِ السَّمٰوٰتِ وَالْاَرْضِیْنَ
بِرَحْمَتِكَ یَآ اَرْحَمَ الرّٰحِمِیْنَ ؕ وَیَآ اَكْرَمَ الْاَكْرَمِیْنَ ؕ

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا
وَمَوْلَانَا مُحَمَّدٍ بِعَدَدِ كَلِمٰتِ اللّٰهِ ؕ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ كَرَمِ اللّٰهِ ؕ
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا
مُحَمَّدٍ بِعَدَدِ حُرُوْفِ كَلِمِ اللّٰهِ ؕ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا
وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ قَطَرَاتِ الْاَمْطَارِ ؕ
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا
مُحَمَّدٍ بِعَدَدِ اَوْرَاقِ الْاَشْجَارِ ؕ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا
وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ رَمْلِ الْقِفَارِ ؕ اَللّٰهُمَّ
صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا مُحَمَّدٍ
بِعَدَدِ مَا خُلِقَ فِى الْبِحَارِ ؕ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا
مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ الْحُبُوْبِ وَالثِّمَارِ ؕ اَللّٰهُمَّ
صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا مُحَمَّدٍ
بِعَدَدِ اللَّيْلِ وَالنَّهَارِ ؕ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ

وَالْغُرَبَآءِ وَالْمَسٰكِيْنِ سَيِّدِ الثَّقَلَيْنِ نَبِيِّ الْحَرَمَيْنِ اِمَامِ الْقِبْلَتَيْنِ

وَسِيْلَتِنَا فِى الدَّارَيْنِ صَاحِبِ قَابَ قَوْسَيْنِ مَحْبُوْبِ رَبِّ الْمَشْرِ

قَيْنِ وَرَبِّ الْمَغْرِبَيْنِ جَدِّ الْحَسَنِ وَالْحُسَيْنِ مَوْلٰنَا وَمَوْلَى

الثَّقَلَيْنِ اَبِى الْقَاسِمِ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ نُوْرٍ مِّنْ نُّوْرِ اللّٰهِ

يَآ اَيُّهَا الْمُشْتَاقُوْنَ بِنُوْرِ جَمَالِهٖ صَلُّوْا عَلَيْهِ

وَاٰلِهٖ وَاَصْحَابِهٖ وَسَلِّمُوْا تَسْلِيْمًا

99 DUROOD-E LAKH-KHI 187

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ

سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ رَحْمَةِ اللّٰهِ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى

سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ فَضْلِ

اللّٰهِ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ

سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ خَلْقِ اللّٰهِ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا

وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ عِلْمِ اللّٰهِ

The Crown

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَاحِبِ التَّاجِ وَالْمِعْرَاجِ
وَالْبُرَاقِ وَالْعَلَمِ دَافِعِ الْبَلَآءِ وَالْوَبَآءِ وَالْقَحْطِ وَالْمَرَضِ وَالْاَلَمِ
اِسْمُهٗ مَكْتُوْبٌ مَّرْفُوْعٌ مَّشْفُوْعٌ مَّنْقُوْشٌ فِى اللَّوْحِ وَالْقَلَمِ
سَيِّدِ الْعَرَبِ وَالْعَجَمِ جِسْمُهٗ مُقَدَّسٌ مُّعَطَّرٌ مُّطَهَّرٌ مُّنَوَّرٌ
فِى الْبَيْتِ وَالْحَرَمِ شَمْسِ الضُّحٰى بَدْرِ الدُّجٰى صَدْرِ الْعُلٰى نُوْرِ الْهُدٰى
كَهْفِ الْوَرٰى مِصْبَاحِ الظُّلَمِ جَمِيْلِ الشِّيَمِ شَفِيْعِ الْاُمَمِ
صَاحِبِ الْجُوْدِ وَالْكَرَمِ وَاللّٰهُ عَاصِمُهٗ وَجِبْرِيْلُ خَادِمُهٗ
وَالْبُرَاقُ مَرْكَبُهٗ وَالْمِعْرَاجُ سَفَرُهٗ وَسِدْرَةُ الْمُنْتَهٰى مَقَامُهٗ وَقَابَ
قَوْسَيْنِ مَطْلُوْبُهٗ وَالْمَطْلُوْبُ مَقْصُوْدُهٗ وَالْمَقْصُوْدُ مَوْجُوْدُهٗ
سَيِّدِ الْمُرْسَلِيْنَ خَاتَمِ النَّبِيِّيْنَ شَفِيْعِ الْمُذْنِبِيْنَ اَنِيْسِ الْغَرِيْبِيْنَ
رَحْمَةٍ لِّلْعٰلَمِيْنَ رَاحَةِ الْعَاشِقِيْنَ مُرَادِ الْمُشْتَاقِيْنَ شَمْسِ الْعَارِ
فِيْنَ سِرَاجِ السّٰلِكِيْنَ مِصْبَاحِ الْمُقَرَّبِيْنَ مُحِبِّ الْفُقَرَآءِ

97

DUROOD-E RUHI

The Spirit

184

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ مَّا دَامَتِ الصَّلٰوةُ وَصَلِّ عَلٰى مُحَمَّدٍ
مَّا دَامَتِ الرَّحْمَةُ وَصَلِّ عَلٰى مُحَمَّدٍ مَّا دَامَتِ الْبَرَكَاتُ
وَصَلِّ عَلٰى رُوْحِ مُحَمَّدٍ فِي الْاَرْوَاحِ وَصَلِّ عَلٰى صُوْرَةِ
مُحَمَّدٍ فِي الصُّوَرِ وَصَلِّ عَلٰى اِسْمِ مُحَمَّدٍ فِي الْاَسْمَآءِ وَصَلِّ
عَلٰى نَفْسِ مُحَمَّدٍ فِي النُّفُوْسِ وَصَلِّ عَلٰى قَلْبِ مُحَمَّدٍ
فِي الْقُلُوْبِ وَصَلِّ عَلٰى قَبْرِ مُحَمَّدٍ فِي الْقُبُوْرِ
وَصَلِّ عَلٰى رَوْضَةِ مُحَمَّدٍ فِي الرِّيَاضِ وَصَلِّ عَلٰى جَسَدِ
مُحَمَّدٍ فِي الْاَجْسَادِ وَصَلِّ عَلٰى تُرْبَةِ مُحَمَّدٍ فِي
التُّرَابِ وَصَلِّ عَلٰى خَيْرِ خَلْقِكَ سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى
اٰلِهٖ وَاَصْحَابِهٖ وَاَزْوَاجِهٖ وَذُرِّيَّاتِهٖ وَاَهْلِ بَيْتِهٖ وَاَحْبَابِهٖ
اَجْمَعِيْنَ ○ بِرَحْمَتِكَ يَآ اَرْحَمَ الرَّاحِمِيْنَ ۝

اللهِ۔ اَللّٰهُمَّ صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ شَاكِرًا وَّ وَلِيًّا وَّ نَذِيْرًا
مُحَمَّدٌ رَّسُوْلُ اللهِ اَللّٰهُمَّ صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ طَاهِرًا
وَّ صَفِيًّا وَّ مُخْتَارًا مُحَمَّدٌ رَّسُوْلُ اللهِ اَللّٰهُمَّ صَلِّ عَلٰى مَنْ
سَمَّيْتَهٗ بُرْهَانًا وَّ صَحِيْفًا وَّ شَرِيْفًا مُحَمَّدٌ رَّسُوْلُ اللهِ اَللّٰهُمَّ
صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ مُسْلِمًا وَّ رَءُوْفًا رَّحِيْمًا مُحَمَّدٌ رَّسُوْلُ اللهِ
اَللّٰهُمَّ صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ مُؤْمِنًا وَّ حَلِيْمًا مُحَمَّدٌ رَّسُوْلُ
اللهِ اَللّٰهُمَّ صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ قَيِّمًا وَّ مَحْمُوْدًا وَّ حَامِدًا
مُحَمَّدٌ رَّسُوْلُ اللهِ اَللّٰهُمَّ صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ مِصْبَاحًا
وَّ اٰمِرًا وَّ نَاهِيًا مُحَمَّدٌ رَّسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَعَلٰى
اٰلِهٖ وَاَصْحَابِهٖ وَاَزْوَاجِهٖ وَ ذُرِّيَّتِهٖ وَاَهْلِ بَيْتِهٖ
وَرَضِيَ اللهُ عَنْ كُلِّ الصَّحَابَةِ اَجْمَعِيْنَ

اَللّٰهُمَّ صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ ذَاكِرًا وَّحَبِيْبًا وَّمُذَكِّرًا مُحَمَّدٌ
رَّسُوْلُ اللّٰهِ اَللّٰهُمَّ صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ اَحْمَدًا وَمُحَمَّدًا
وَّسَيِّدًا مُحَمَّدٌ رَّسُوْلُ اللّٰهِ اَللّٰهُمَّ صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ صَابِرًا
وَّنَبِيًّا وَّرَاقِبًا مُحَمَّدٌ رَّسُوْلُ اللّٰهِ اَللّٰهُمَّ صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ
غَالِبًا وَّرَحِيْمًا وَّحَلِيْمًا مُحَمَّدٌ رَّسُوْلُ اللّٰهِ اَللّٰهُمَّ صَلِّ عَلٰى مَنْ
سَمَّيْتَهٗ عَاقِبًا وَّكَرِيْمًا وَّحَكِيْمًا مُحَمَّدٌ رَّسُوْلُ اللّٰهِ اَللّٰهُمَّ
صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ عَدْلًا وَّجَوَادًا وَّمُزَّمِّلًا مُحَمَّدٌ
رَّسُوْلُ اللّٰهِ اَللّٰهُمَّ صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ قَاسِمًا وَّمَهْدِيًّا وَّ
هَادِيًا مُحَمَّدٌ رَّسُوْلُ اللّٰهِ اَللّٰهُمَّ صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ
شَكُوْرًا وَّحَرِيْصًا مُحَمَّدٌ رَّسُوْلُ اللّٰهِ اَللّٰهُمَّ صَلِّ عَلٰى مَنْ
سَمَّيْتَهٗ شَاهِدًا وَّبَصِيْرًا وَّمَهْدِيًّا مُحَمَّدٌ رَّسُوْلُ اللّٰهِ اَللّٰهُمَّ
صَلِّ عَلٰى مَنْ سَمَّيْتَهٗ بَاهِيًا وَّنُوْرًا وَّمَكِيًّا مُحَمَّدٌ رَّسُوْلُ

93 DUROOD-E SHIFA-E QULUB 179

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ طِبِّ الْقُلُوْبِ وَدَوَآ
ئِهَا وَعَافِيَةِ الْاَبْدَانِ وَشِفَآئِهَا وَنُوْرِ الْاَبْصَارِ
وَضِيَآئِهَا وَعَلٰٓى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ

94 DUROOD-E NAJAT 180

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا مُحَمَّدٍ
بِعَدَدِ كُلِّ دَآءٍ وَّدَوَآءٍ وَّبِعَدَدِ كُلِّ عِلَّةٍ وَّشَفَآءٍ ط

95 DUROOD-E NUSRATH 181

اَللّٰهُمَّ صَلِّ عَلٰى مَنْ خَتَمْتَ بِهِ الرِّسَالَةَ
وَاَيَّدْتَّهٗ بِالنَّصْرِ وَالْكَوْثَرِ وَالشَّفَاعَةِ ط

90 DUROOD SHARIF 177

اَللّٰهُمَّ يَا رَبَّ مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى
اٰلِ مُحَمَّدٍ وَّاَعْطِ مُحَمَّدِنِ الدَّرَجَةَ وَالْوَسِيْلَةَ فِى الْجَنَّةِ
اَللّٰهُمَّ يَا رَبَّ مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ اِجْزِ مُحَمَّدًا
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا هُوَ اَهْلُهٗ

91 DUROOD SHARIF 177

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ وَاَهْلِ بَيْتِهٖ
كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَاَزْوَاجِهٖ اُمَّهَاتِ الْمُؤْ
مِنِيْنَ وَ ذُرِّيَّتِهٖ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

92 DUROOD-E GHAWTHIYYA 178

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَّعْدِنِ
الْجُوْدِ وَالْكَرَمِ وَاٰلِهٖ وَبَارِكْ وَسَلِّمْ

يَا رَبَّنَا رِضَاءً وَّلِحَقِّهٖ اَدَآءً وَّاَسْئَلُكَ بِهٖ مِنَ الرَّفِيْقِ
اَحْسَنَهٗ وَمِنَ الطَّرِيْقِ اَسْهَلَهٗ وَمِنَ الْعِلْمِ اَنْفَعَهٗ وَمِنَ
الْعَمَلِ اَصْلَحَهٗ وَمِنَ الْمَكَانِ اَفْسَحَهٗ وَمِنَ الْعَيْشِ
اَرْغَدَهٗ وَمِنَ الرِّزْقِ اَطْيَبَهٗ وَاَوْسَعَهٗ

89 DUROOD-E ITHSAM 176

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِ
نَا مُحَمَّدٍ اَفْضَلِ مَمْدُوحٍ بِقَوْلِكَ وَاَشْرَفِ دَاعٍ لِّلْاِ
عْتِصَامِ بِحَبْلِكَ وَخَاتِمِ اَنْبِيَآئِكَ وَرُسُلِكَ صَلٰوةً
تُبَلِّغُنَا فِى الدَّارَيْنِ عَمِيْمَ فَضْلِكَ
وَكَرَامَةَ رِضْوَانِكَ وَوَصْلِكَ

86 DUROOD SHARIF 173

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا
مُحَمَّدٍ فِىْ كُلِّ لَمْحَةٍ وَّنَفَسٍ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

87 DUROOD SHARIF 174

اَللّٰهُمَّ اِنِّىْٓ اَسْئَلُكَ بِكَ اَنْ تُصَلِّىَ عَلٰى سَيِّدِنَا مُحَمَّدٍ
وَّعَلٰى سَآئِرِ الْاَنْبِيَآءِ وَالْمُرْسَلِيْنَ وَعَلٰى اٰلِهِمْ
وَصَحْبِهِمْ اَجْمَعِيْنَ وَاَنْ تَغْفِرَلِىْ مَا مَضٰى
وَتَحْفَظَنِىْ فِيْمَا بَقِىَ

88 DUROOD SHARIF 175

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ اَلْفَاتِحِ الْخَاتِمِ الرَّ
سُوْلِ عَدَدَ مَعْلُوْمَاتِ اللّٰهِ بِدَوَامِ اللّٰهِ صَلَاةً تَكُوْنُ لَكَ

83 DUROOD-E KAMALIYYA 171

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ الْكَا
مِلِ وَعَلٰى اٰلِهٖ كَمَا لَا نِهَايَةَ لِكَمَالِكَ وَعَدَدَ كَمَالِهٖ

84 DUROOD SHARIF 172

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ
وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ

85 DUROOD SHARIF 173

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ
مُحَمَّدٍ وَّعَلٰى اَهْلِ بَيْتِهٖ

80 DUROOD HUSOOL E-RAHMAT 167

اَللّٰهُمَّ صَلِّ صَلٰوةً دَآئِمًا وَّسَلِّمْ سَلَامًا اَبَدًا عَلٰى حَبِيْبِكَ وَسَيِّدِ
النَّبِيِّيْنَ وَاٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ فَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط

81 DUROOD DHIDAR 168

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ
سَيِّدِنَا مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَاهُ لَهٗ

82 DUROOD HALLAL MUSHKILAT 169

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ قَدْ ضَا
قَتْ حِيْلَتِيْ اَدْرِكْنِيْ يَا رَسُوْلَ اللّٰهِ

77 DUROOD-E MUJTABA 165

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الْمُجْتَبٰى وَرَسُوْلِكَ
الْمُرْتَضٰى وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ ط

78 DUROOD-E TA'ALLUQ 165

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى رَسُوْلِكَ الْمَبْعُوْثِ
رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

79 DUROOD-E KASHF 166
Unveiling of the Hidden

صَلَّى اللّٰهُ عَلٰى نَبِيِّ الرَّحْمَةِ شَفِيْعِ الْاُمَّةِ كَاشِفِ الْغُمَّةِ وَعَلٰى
اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ

74 DUROOD-E AFZAL 162

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُوْلِكَ
النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِهٖ وَاَزْوَاجِهٖ وَذُرِّيَّتِهٖ وَسَلِّمْ عَدَدَ
خَلْقِكَ وَرِضَآءَ نَفْسِكَ وَزِنَةَ عَرْشِكَ وَمِدَادَ كَلِمَاتِكَ ط

75 DUROOD-E DAWAMI 163

اَللّٰهُمَّ صَلِّ عَلَيْهِمْ صَلٰوةً دَآئِمَةً مُّسْتَمِرَّةَ الدَّوَامِ عَلٰى
مَرِّ اللَّيَالِيْ وَالْاَيَّامِ مُتَّصِلَةَ الدَّوَامِ لَا انْقِضَآءَ لَهَا وَلَا
انْصِرَامَ عَلٰى مَرِّ اللَّيَالِيْ وَالْاَيَّامِ عَدَدَ كُلِّ وَابِلٍ وَّطَلٍّ ط

76 DUROOD-E BATIN 164

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْاُمِّيِّ وَاٰلِهٖ وَسَلَّمَ
صَلٰوةً وَّسَلَامًا عَلَيْكَ يَا رَسُوْلَ اللّٰهِ

71 DUROOD-E NURI 159

يَانُوْرُ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ نُوْرِ الْاَنْوَارِ وَسِرِّ
الْاَسْرَارِ وَسَيِّدِ الْاَبْرَارِ وَعَلٰى اٰلِهٖ وَصَحْبِهِ الْمُنَوَّرِيْنَ وَبَارِكْ
وَسَلِّمْ اَللّٰهُمَّ نَوِّرْ بِهَا سِرِّيْ وَسَرِيْرَتِيْ وَبَصَرِيْ وَبَصِيْرَتِيْ
وَدُنْيَايَ وَاَهْلِيْ وَعِيَالِيْ اِلٰى يَوْمِ الْقِيٰمَةِ ط

72 DUROOD-E NAQSHBANDIYAH 161

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ اَنْ تُصَلِّيَ عَلٰى سَيِّدِنَا مُحَمَّدٍ نِبْرَاسِ
الْاَنْبِيَآءِ وَنَيِّرِ الْاَوْلِيَآءِ وَزَبْرِقَانِ الْاَصْفِيَآءِ
وَنُوْرِ الثَّقَلَيْنِ وَضِيَآءِ الْخَافِقَيْنِ ط

73 DUROOD-E SHAZLI 162
also known as Salawatul Shadhili

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِ النُّوْرِ الذَّاتِيِّ السَّارِيْ فِيْ
جَمِيْعِ الْاٰثَارِ وَالْاَسْمَآءِ وَالصِّفَاتِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ

68 DUROOD-E MUSTAFA 155

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ
الْمُصْطَفٰى وَعَلٰى اٰلِهٖ وَسَلِّمْ ط

69 DUROOD-E SA'ADAT 156

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِىْ عِلْمِ اللّٰهِ
صَلٰوةً دَآئِمَةً بِدَوَامِ مُلْكِ اللّٰهِ ط

70 DUROOD-E QUTUB 157

اَللّٰهُمَّ صَلِّ عَلٰى نُوْرِ الْاَنْوَارِ وَسِرِّ الْاَسْرَارِ وَتِرْيَاقِ
الْاَغْيَارِ سَيِّدِنَا مُحَمَّدِنِ الْمُخْتَارِ وَاٰلِهِ الْاَطْهَارِ وَاَصْحَابِهِ
الْاَخْيَارِ عَدَدَ نِعَمِ اللّٰهِ وَاَفْضَالِهٖ ط

65 DUROOD-E HABIBI 153

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ
وَعَلٰى اٰلِكَ وَاَصْحَابِكَ يَا حَبِيْبَ اللّٰهِ ط

66 DUROOD-E MUSTAJAB AD-DA'WAH 154
Acceptance of Supplications

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْاُمِّيِّ الْكَرِيْمِ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمْ ط

67 DUROOD-E AWWALU AKHIR 154

صَلَّى اللّٰهُ عَلٰى حَبِيْبِهٖ اَكْرَمِ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارِكْ وَسَلِّمْ

62 DUROOD-E 'IZAZ 148

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ وَعَلٰٓى اٰلِهٖ
وَاَصْحَابِهٖ وَسَلِّمْ عَدَدَ مَا عَلِمْتَ وَزِنَةَ
مَا عَلِمْتَ وَمِلْءَ مَا عَلِمْتَ

63 DUROOD-E NI'MATH-UL UZMA 150

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا
مُحَمَّدٍ وَّعَلٰٓى اَصْحَابِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

64 DUROOD IMAM E-BUSIRI 151

مَوْلَاىَ صَلِّ وَسَلِّمْ دَآئِمًا اَبَدًا
عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
يَارَبِّ صَلِّ وَسَلِّمْ دَآئِمًا اَبَدًا
عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

60 DUROOD-E QALBI 146

اَللّٰهُمَّ صَلِّ عَلٰى شَفِيْعِ الْمُذْنِبِيْنَ سَيِّدِنَا وَمَوْلَانَا وَمُرْشِدِنَا وَرَاحَةِ قُلُوْبِنَا وَطَبِيْبِ ظَاهِرِنَا وَبَاطِنِنَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَاَزْوَاجِهٖ وَاَهْلِ بَيْتِهٖ وَاَوْلِيَآءِ اُمَّتِهٖ وَاَهْلِ طَاعَتِكَ اَجْمَعِيْنَ اِلٰى يَوْمِ الدِّيْنِ ط

61 DUROOD-E AWWAL 147
Foremost Holy Benediction

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ اَفْضَلِ اَنْبِيَآئِكَ وَاَكْرَمِ اَصْفِيَآئِكَ مَنْ فَاضَتْ مِنْ نُّوْرِهٖ جَمِيْعُ الْاَنْوَارِ وَصَاحِبِ الْمُعْجِزَاتِ وَصَاحِبِ الْمَقَامِ الْمَحْمُوْدِ سَيِّدِ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ ط

مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

وَصَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ وَصَلِّ

عَلٰى جَمِيْعِ الْاَنْبِيَآءِ وَالْمُرْسَلِيْنَ وَصَلِّ عَلٰى كُلِّ الْمَلٰٓئِكَةِ

الْمُقَرَّبِيْنَ وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ وَسَلِّمْ تَسْلِيْمًا

كَثِيْرًا كَثِيْرًا ط بِرَحْمَتِكَ وَبِفَضْلِكَ وَبِكَرَمِكَ يَآ اَكْرَمَ

الْاَكْرَمِيْنَ بِرَحْمَتِكَ يَآ اَرْحَمَ الرَّاحِمِيْنَ يَا قَدِيْمُ يَا دَآئِمُ

يَا حَيُّ يَا قَيُّوْمُ يَا وِتْرُ يَآ اَحَدُ يَا صَمَدُ يَا مَنْ لَّمْ يَلِدْ وَلَمْ يُوْ

لَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ط بِرَحْمَتِكَ يَآ اَرْحَمَ الرَّاحِمِيْنَ

59 DUROOD-E IN'AAM 146

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰٓى اٰلِهٖ

عَدَدَ اَنْعَامِ اللّٰهِ وَاَفْضَالِهٖ

56 DUROOD SHARIF 144

اَللّٰهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلٰى مُحَمَّدِ ِالنَّبِيِّ
وَاَزْوَاجِهٖ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهٖ وَاَهْلِ بَيْتِهٖ كَمَا
صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

57 DUROOD SHARIF 144

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِهٖ وَاَصْحَابِهٖ وَاَوْلَادِهٖ وَاَزْوَا
جِهٖ وَذُرِّيَّتِهٖ وَاَهْلِ بَيْتِهٖ وَاَصْهَارِهٖ وَاَنْصَارِهٖ وَاَشْيَاعِهٖ وَمُحِبِّيْهِ
وَاُمَّتِهٖ وَعَلَيْنَا مَعَهُمْ اَجْمَعِيْنَ يَآ اَرْحَمَ الرَّاحِمِيْنَ

58 DUROOD-E RAHMAT 145

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ خَيْرِ الْخَلَآئِقِ وَاَفْضَلِ
الْبَشَرِ وَشَفِيْعِ الْاُمَمِ يَوْمَ الْحَشْرِ وَالنَّشْرِ وَصَلِّ عَلٰى سَيِّدِنَا

53 DUROOD-E SHAFA'AT 141

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ شَفِيْعِ الْمُذْنِبِيْنَ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ ۔

54 DUROOD-E MUSHAHADAH 142

صَلَّى اللّٰهُ عَلٰى حَبِيْبِهٖ رَحْمَةٍ
لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ ؕ

55 DUROOD-E FAQRI 143

اَللّٰهُمَّ صَلِّ عَلٰى اَفْضَلِ حَبِيْبِكَ النَّبِيِّ الْعَظِيْمِ
مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلِّمْ

50 DUROOD-E SAWAB 139

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ نِ النَّبِيِّ الْاُمِّيِّ
وَاَزْوَاجِهٖ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهٖ وَاَهْلِ بَيْتِهٖ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

51 DUROOD IBN KASIR 140

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِ نِ النَّبِيِّ الْاُمِّيِّ الطَّاهِرِ
الْمُطَهَّرِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَبَارِكْ وَسَلِّمْ

52 DUROOD-E BARAKAT KASIRA 141
Abundance of Blessings

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى رَسُوْلِكَ الْمُصْطَفٰى
وَنَبِيِّكَ الْمُرْتَضٰى وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ بِعَدَدِ كُلِّ ذَرَّةٍ مِّائَةَ
اَلْفَ اَلْفِ مَرَّةٍ

47 DUROOD-E SHAH WALI-ALLAH 137

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ
الْاُمِّيِّ وَاٰلِهٖ وَبَارِكْ وَسَلِّمْ

48 DUROOD-E NUR 138

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ نُّوْرِ الْاَنْوَارِ وَسِرِّ
الْاَسْرَارِ وَسَيِّدِ الْاَبْرَارِ

49 DUROOD-E AQTAB 139

اَللّٰهُمَّ صَلِّ عَلٰى نُوْرِ الْاَنْوَارِ وَ سِرِّ الْاَسْرَارِ وَتِرْيَاقِ
الْاَغْيَارِ سَيِّدِنَا مُحَمَّدِنِ الْمُخْتَارِ وَاٰلِهِ الْاَطْهَارِ وَاَصْحَابِهِ
الْاَخْيَارِ عَدَدَ نِعَمِ اللّٰهِ وَاَفْضَالِهٖ ط

إِلٰى صِرَاطِكَ الْمُسْتَقِيْمِ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ
وَاَصْحَابِهٖ حَقَّ قَدْرِهٖ وَمِقْدَارِهِ الْعَظِيْمِ

45 Proved Practice of Beholding Witnessing the Blessed Countenance of THE HOLY PROPHET 136

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ حَتّٰى لَا يَبْقٰى مِنْ صَلٰوتِكَ شَيْءٌ
وَّسَلِّمْ عَلٰى مُحَمَّدٍ حَتّٰى لَا يَبْقٰى مِنْ سَلَامِكَ شَيْءٌ وَّارْحَمْ
عَلٰى مُحَمَّدٍ حَتّٰى لَا يَبْقٰى مِنْ رَّحْمَتِكَ شَيْءٌ

46 DUROOD SHARIF OF MYSTERY AND SECRECY 137

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِهٖ
وَاَصْحَابِهٖ وَسَلِّمْ عَدَدَ مَا عَلِمْتَ وَزِنَةَ
مَا عَلِمْتَ وَمِلْءَ مَا عَلِمْتَ

42 Complete Success In Both WORLDLY & RELIGIOUS LIFE 131

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِهٖ وَصَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ صَلٰوةً وَّسَلَامًا عَلَيْكَ يَا رَسُوْلَ اللّٰهِ

43 TEN THOUSAND VIRTUES 132

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ مَّا اخْتَلَفَ الْمَلَوَانِ وَتَعَا
قَبَ الْعَصْرَانِ وَكَرَّ الْجَدِيْدَانِ وَاسْتَقَلَّ الْفَرْقَدَانِ وَ
بَلِّغْ رُوْحَهٗ وَاَرْوَاحَ اَهْلِ بَيْتِهٖ مِنَّا التَّحِيَّةَ وَالسَّلَامَ
وَبَارِكْ وَسَلِّمْ عَلَيْهِ كَثِيْرًا

44 DUROOD-E FATIH 134

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِنِ الْفَاتِحِ لِمَا اُغْلِقَ
وَالْخَاتِمِ لِمَا سَبَقَ وَالنَّاصِرِ الْحَقَّ بِالْحَقِّ وَالْهَادِيْ

39 VIRTUES FOR ONE THOUSAND DAYS 130

اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْكَ یَارَسُوْلَ اللّٰہِ اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا

وَمَوْلٰنَا مُحَمَّدٍ وَّعَلٰی اٰلِ سَیِّدِنَا وَمَوْلٰنَا

مُحَمَّدٍ کَمَا تُحِبُّ وَتَرْضٰی لَہٗ

40 DUROOD SHARIF A GREAT SOURCE OF FORGIVENESS 130

اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰی اٰلِہٖ وَسَلِّمْ

41 VIRTUES FOR ONE THOUSAND DAYS 131

جَزَی اللّٰہُ عَنَّا سَیِّدِنَا مَوْلَانَا مُحَمَّدًا

صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَا ھُوَ اَھْلُہٗ ط

36 DUROOD SHARIF OF ONE TREASURE 128

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ نِ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِ مُحَمَّدٍ

جَزَى اللّٰهُ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنَّا مَا هُوَ اَهْلُهٗ

37 Witnessing the Blessed Countenance of THE HOLY PROPHET 129

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَآ اَمَرْتَنَآ اَنْ نُّصَلِّيَ عَلَيْهِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَآ هُوَ اَهْلُهٗ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَآ تُحِبُّ وَتَرْضٰى لَهٗ

38 DUROOD-E QUR'ANI 129

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ بِعَدَدِ مَا فِيْ جَمِيْعِ

الْقُرْاٰنِ حَرْفًا حَرْفًا وَّبِعَدَدِ كُلِّ حَرْفٍ اَلْفًا اَلْفًا ط

33 DUROOD-E HAZARAH 126

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ بِعَدَدِ كُلِّ
ذَرَّةٍ مِّائَةَ اَلْفَ اَلْفِ مَرَّةٍ وَّبَارِكْ وَسَلِّمْ

34 DUROOD OF FOURTEEN THOUSAND VIRTUES 126

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰٓى اٰلِهٖ
عَدَدَ كَمَالِ اللّٰهِ وَكَمَا يَلِيْقُ بِكَمَالِهٖ

35 DUROOD OF ONE HUNDRED THOUSAND VIRTUES 127

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِنِ النُّوْرِ الذَّاتِيِّ
وَالسِّرِّ السَّارِيِّ فِيْ سَآئِرِ الْاَسْمَآءِ وَالصِّفَاتِ

31 DUROOD-E NARIYAH 125

اَللّٰهُمَّ صَلِّ صَلٰوةً كَامِلَةً وَّسَلِّمْ سَلَامًا تَآمًّا عَلٰى سَيِّدِنَا
وَمَوْلٰنَا مُحَمَّدِنِ الَّذِىْ تَنْحَلُّ بِهِ الْعُقَدُ وَتَنْفَرِجُ بِهِ
الْكُرَبُ وَتُقْضٰى بِهِ الْحَوَآئِجُ وَتُنَالُ بِهِ الرَّغَآئِبُ وَحُسْنُ
الْخَوَاتِيْمِ وَيُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ الْكَرِيْمِ وَعَلٰى اٰلِهٖ
وَاَصْحَابِهٖ فِىْ كُلِّ لَمْحَةٍ وَّنَفَسٍ بِعَدَدِ كُلِّ
مَعْلُوْمٍ لَّكَ يَآ اَللّٰهُ يَآ اَللّٰهُ يَآ اَللّٰهُ.

32 SEVENTY THOUSAND VIRTUES SEVENTY THOUSAND DAYS 126

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا
مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَاهُ لَهٗ

29 DUROOD-E MUHAMMADI 123

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ
وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ بِعَدَدِ اَنْفَاسِ الْخَلَآئِقِ صَلٰوةً
دَآئِمَةً بِدَوَامِ خَلْقِ اللّٰهِ

30 DUROOD-E TUNAJJINA 124

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلٰنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا
وَمَوْلٰنَا مُحَمَّدٍ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ الْاَهْوَالِ
وَالْاٰفَاتِ وَتَقْضِىْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا
مِنْ جَمِيْعِ السَّيِّاٰتِ وَتَرْفَعُنَا بِهَا عِنْدَكَ اَعْلَى الدَّرَجَاتِ
وَتُبَلِّغُنَا بِهَآ اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ الْخَيْرَاتِ فِى الْحَيٰوةِ
وَبَعْدَ الْمَمَاتِ اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ط

26 DUROOD-E TAYYIB 120

صَلَّى اللّٰهُ عَلَيْكَ يَا شَفِيْعَ الْمُذْنِبِيْنَ سَيِّدِنَا وَمَوْلَانَا اَحْمَدِ
مُجْتَبٰى مُحَمَّدِ مُصْطَفٰى وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَاَزْوَاجِهٖ وَاَحْبَا
بِهٖ وَذُرِّيَّاتِهٖ وَاَهْلِ بَيْتِهٖ وَاَهْلِ طَاعَتِكَ اَجْمَعِيْنَ ؕ

27 DUROOD-E SAMARAT 121

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلٰينَا مُحَمَّدٍ
عَدَدَ اَوْرَاقِ الزَّيْتُوْنِ وَجَمِيْعِ الثِّمَارِ ؕ

28 DUROOD-E HUZURI 121

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِ نِ الَّذِىْ مَلَاَتْ قَلْبُهٗ مِنْ جَلَا
لِكَ وَعَيْنُهٗ مِنْ جَمَالِكَ فَاَصْبَحَ فَرِحًا مَّسْرُوْرًا مُّؤَيَّدًا
مَّنْصُوْرًا وَّعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ تَسْلِيْمًا۔

24 DUROOD SHARIF 119

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَحَبِيْبِنَا وَمَحْبُوْبِنَا
وَمَوْلَانَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

25 DUROOD-E THIRYAQUL AMRAD 119
Treatment of Disease

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى رُوْحِ سَيِّدِنَا مُحَمَّدٍ فِى
الْاَرْوَاحِ وَصَلِّ وَسَلِّمْ عَلٰى قَلْبِ سَيِّدِنَا مُحَمَّدٍ فِى الْقُلُوْ
بِ وَصَلِّ وَسَلِّمْ عَلٰى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِى الْاَجْسَادِ وَصَلِّ
وَسَلِّمْ عَلٰى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِى الْقُبُوْرِ ط

21 DUROOD KHAMSAH 117

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ بِعَدَدِ مَنْ صَلّٰى عَلَيْهِ وَصَلِّ
عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضٰى اَنْ تُصَلِّىَ عَلَيْهِ وَصَلِّ
عَلٰى مُحَمَّدٍ كَمَآ اَمَرْتَنَا بِالصَّلٰوةِ عَلَيْهِ وَصَلِّ عَلٰى
مُحَمَّدٍ كَمَا تَنْبَغِىْ الصَّلٰوةُ عَلَيْهِ

22 DUROOD CHISTIYYAH 118

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّاٰلِ سَيِّدِنَا
وَمَوْلَانَا مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضٰى بِاَنْ تُصَلِّىَ عَلَيْهِ

23 DUROOD-E N'IMAL BADAL SADQAH 114

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلَى
الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ ط

18 DUROOD-E KAWSAR 115

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ فِى الْاَوَّلِيْنَ وَصَلِّ عَلٰى سَيِّدِنَا
مُحَمَّدٍ فِى الْاٰخِرِيْنَ وَصَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ فِى النَّبِيِّيْنَ
وَصَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ فِى الْمُرْسَلِيْنَ وَصَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ
فِى الْمَلَاِ الْاَعْلٰى اِلٰى يَوْمِ الدِّيْنِ ط

19 DUROOD-E ALAA 115

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ كَمَا تَنْبَغِى الصَّلٰوةُ عَلَيْهِ

20 DUROOD SHRAIF 116

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ فِى الْاَوَّلِيْنَ
وَالْاٰخِرِيْنَ وَفِى الْمَلَاِ الْاَعْلٰى اِلٰى يَوْمِ الدِّيْنِ ط

14 DUROOD SHARIF 112

اَللّٰهُمَّ صَلِّ عَلٰى رُوْحِ مُحَمَّدٍ فِى الْاَرْوَاحِ وَعَلٰى جَسَدِهٖ
فِى الْاَجْسَادِ وَعَلٰى قَبْرِهٖ فِى الْقُبُوْرِ

15 DUROOD SHARIF 113

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

16 The Method of being visited by the MASTER OF BOTH THE ADOBES 114

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَسَلِّمْ كَمَا تُحِبُّ وَتَرْضٰى لَهٗ

17 DUROOD-E IMAM SHAFI'I 114

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُوْنَ وَكُلَّمَا
غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُوْنَ

11 DUROOD-E ALIYYUL QADR 109
Benediction of High Destiny

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِ نِ النَّبِيِّ الْاُمِّيِّ
الْحَبِيْبِ الْعَالِى الْقَدْرِ الْعَظِيْمِ الْجَاهِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ

12 DUROOD SHARIF 111

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى
اٰلِهٖ صَلَاةً اَنْتَ لَهَآ اَهْلٌ وَّهُوَ لَهَآ اَهْلٌ

13 DUROOD SHARIFS 112

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاَنْزِلْهُ
الْمَنْزِلَ الْمُقَرَّبَ مِنْكَ يَوْمَ الْقِيٰمَةِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيٰمَةِ

8 DUROOD SHARIF WHEN SHAKING HANDS 107

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ
سَيِّدِنَا مُحَمَّدٍ وَّ بَارِكْ وَسَلِّمْ

9 DUROOD-E KHAS 107

صَلَّى اللّٰهُ عَلَيْكَ يَا مُحَمَّدُ نُوْرٌ مِّنْ نُّوْرِ اللّٰهِ ط

10 DUROOD-E MUKASHAFAH 108

Benediction of Inspiration

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ نَّبِيِّكَ وَرَسُوْ
لِكَ ط وَسَيِّدِنَا اِبْرَاهِيْمَ خَلِيْلِكَ وَصَفِيِّكَ وَسَيِّدِنَا مُوْسٰى
كَلِيْمِكَ وَنَجِيِّكَ ط وَسَيِّدِنَا عِيْسٰى رُوْحِكَ وَكَلِمَتِكَ وَعَلٰى
جَمِيْعِ مَلٰٓئِكَتِكَ وَرُسُلِكَ وَاَنْبِيَآئِكَ وَحِيَرَتِكَ مِنْ خَلْقِكَ
وَاَصْفِيَآئِكَ وَخَآصَّتِكَ وَاَوْلِيَآئِكَ مِنْ اَهْلِ اَرْضِكَ وَسَمَآئِكَ ط

6 FRIDAY DUROOD SHARIF 104
following the Late Afternoon ['Asr] Prayer

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ
وَعَلٰى اٰلِهٖ وَسَلِّمْ تَسْلِيْمًا

7 THOUSAND DAY ONE DUROOD SHARIF 105

اَللّٰهُمَّ رَبَّ مُحَمَّدٍ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ
وَّاجْزِ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا هُوَ اَهْلُهٗ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ وَاٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْاُمِّيِّ۔

4 DUROOD-E GAWTH AL-AZAM 103

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِنِ السَّابِقِ لِلْخَلْقِ نُوْرُهٗ وَرَحْمَةٌ
لِّلْعٰلَمِيْنَ ظُهُوْرُهٗ عَدَدَ مَنْ مَّضٰى مِنْ خَلْقِكَ وَمَنْ
بَقِيَ وَمَنْ سَعِدَ مِنْهُمْ وَمَنْ شَقِيَ صَلٰوةً تَسْتَغْرِقُ الْعَدَ
دَ وَتُحِيْطُ بِالْحَدِّ صَلٰوةً لَّا غَايَةَ وَلَا مُنْتَهٰى وَلَا انْقِضَآءَ صَلٰوةً
دَآئِمَةً بِدَوَامِكَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلِّمْ تَسْلِيْمًا مِّثْلَ ذَالِكَ۔

5 DUROOD SHARIF OF FRIDAY NIGHT 104

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ صَلٰوةً تَكُوْنُ لَكَ
رِضًا وَّلِحَقِّهٖ اَدَآءً وَّاَعْطِهِ الْوَسِيْلَةَ وَالْمَقَامَ الْمَحْمُوْدَ
الَّذِيْ وَعَدْتَّهٗ وَاجْزِهٖ عَنَّا مَا هُوَ اَهْلُهٗ وَاجْزِهٖ عَنَّآ اَفْضَلَ مَا جَزَ
يْتَ نَبِيًّا عَنْ اُمَّتِهٖ وَصَلِّ عَلٰى جَمِيْعِ اِخْوَانِهٖ مِنَ
النَّبِيِّيْنَ وَالصّٰلِحِيْنَ يَآ اَرْحَمَ الرّٰحِمِيْنَ ط

1 DUROOD-E IBRAHIMI 102

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

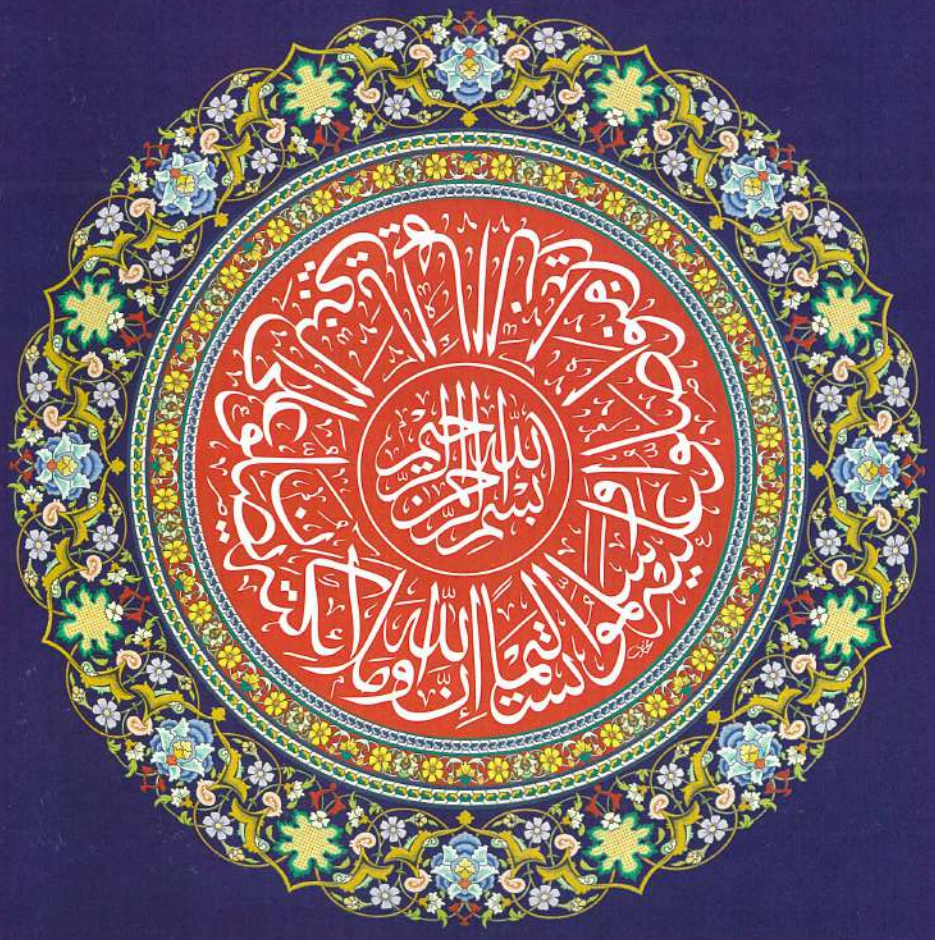
2 DUROOD-E KHIZRI 102

صَلَّى اللّٰهُ عَلٰى حَبِيْبِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَسَلَّمْ

3 DUROOD SHARIF 102

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ عَدَدَ مَنْ صَلّٰى عَلَيْهِ مِنْ
خَلْقِكَ وَصَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ كَمَا يَنْبَغِيْ لَنَآ اَنْ نُّصَلِّيَ
عَلَيْهِ وَصَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ كَمَآ اَمَرْتَنَآ اَنْ نُّصَلِّيَ عَلَيْهِ ۝

THE DUROOD SHARIF COLLECTION
ARABIC TEXT



IN THE NAME OF ALLAH,

THE ALL-MERCIFUL, THE ALL-COMPASSIONATE.

ALLAH AND HIS ANGELS SHOWER BLESSINGS ON THE PROPHET.

O YOU WHO TRULY BELIEVE, INVOKE BLESSINGS UPON HIM

AND SALUTE HIM WITH A WORTHY SALUTATION [OF PEACE].

(THE GLORIOUS QUR'AN (33:56)